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[No. I.

# THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET  
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1909.

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# THE NEW-CHURCH REVIEW.

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Fifteen years ago the NEW-CHURCH REVIEW was established as the successor of the *New-Jerusalem Magazine*, in the belief that the change of form, allowing as it does for longer articles and for a greater variety of contents, would be of advantage in attempting to cover the field which the earlier publication had so long occupied. That field, as is well known, is the one brought to view in the theological writings of Emanuel Swedenborg, which, being founded on the Holy Scriptures, contain, as we believe, the vital principles of a new dispensation of Christian faith and life, and promise, so far as they shall be received by men, to accomplish the fulfilment of prophecy in establishing the Lord's kingdom on earth.

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# THE NEW-CHURCH REVIEW

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VOL. XVI.]

JANUARY, 1909.

[No. 1.

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## THE MEANING OF LIFE IN GOETHE'S "FAUST."

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IF it be the supreme function of religion to bring to men conviction of the realities of the unseen world, the poets must be given a place among the spiritual prophets of history. For in the best poetry we find a deeply satisfying evidence of an all-permeating, indwelling life, which transfigures and irradiates with gleams of heavenly meaning the things of our earthly clay. Therefore the man or woman who seeks in religious study and contemplation the deepest satisfactions of the soul and its most inspiring incentives, can scarcely afford to neglect the deep veins of truth and beauty by which the poets have contributed to the enrichment of our spiritual life.

We are now to consider our debt of this kind to one of the greatest of the poets, Goethe. The poetic drama of "Faust," one of the enduring monuments of literary genius, was his life work. Begun in early youth, completed in extreme old age, the work is the record of his spiritual history. It is also the expression of his conception of the progress and destiny of the human soul.

In tracing the development of Goethe's ideas along this line, I shall indicate how profoundly his mind was influenced by the doctrinal tenets of Emanuel Swedenborg. This influence has been in the main ignored or slurred over by Goethe's biographers and commentators. But Swedenborg's name was

often on his lips, and the fundamental manner in which his mind was impregnated by the teachings of the illumined seer, plainly evident to the lover of those writings, who also studies the German masterpiece, has been grudgingly admitted by a German scholar, Max Morris, in an elaborate article on the subject, published about nine years ago in a high-class German magazine devoted to literature and criticism.

This influence is manifest not only in details of thought, but in the essential quality of his mind. To him the objects and experiences of earth were the symbols and effects of nobler forms of existence.\* His method of expression was the allegorical. His object of search, like Swedenborg's, was the spiritual realm as the source and cause of all lower forms of experience.

The subject of Goethe's debt to Swedenborg has already been twice treated in the REVIEW: by the Rev. Charles R. Nugent, a Presbyterian minister in the number for October, 1900; and by the Rev. Emanuel F. Goerwitz, in the number for April, 1902. I desire to acknowledge my indebtedness to these writers for valuable suggestions, and especially to the latter for the knowledge which he brought to the readers of the REVIEW of the contents of the Morris article. I am also greatly indebted to the valuable notes of Bayard Taylor, whose translation I have used.

The drama, "Faust," is the poet's interpretation of the old Faust legend, which for two centuries was a subject of peculiar fascination to mediæval Europe. The real Dr. Faustus was a German scholar, who through the study of magic gained some reputation as a sorcerer and about whose name there gathered certain weird myths, which reflect the spirit of the fifteenth and sixteenth centuries.

But the man who had been, to the generations immediately preceding, a type of depraved and forbidden curiosity as regards occult things, implying some sort of terrible compact with the devil, became to Goethe, reflecting those new ideas which

\* See Carlyle's Essay on Goethe.

Swedenborg had brought into the world, the type of the noblest human endeavor.

The profound conviction of the poet that the supreme realities of life, and those in which the soul of man shall find the fulfilment of its destiny, are those of a world which is to our material senses invisible and intangible, is clearly and beautifully shown in the dedicatory verses of the drama. They were written when the poet was no longer young, and are addressed to the friends of his youth who had passed on into that other world:—

Again ye come, ye hovering Forms! I find ye,  
As early to my clouded sight ye shone!  
Shall I attempt this once to seize and bind ye?  
Still o'er my heart is that illusion thrown?  
Ye crowd more near! Then, be the reign assigned ye,  
And sway me from your misty, shadowy zone.  
My bosom thrills, with youthful passion shaken,  
From magic airs that round your march awaken.

. . . . .  
And grasps me now a long-unwonted yearning  
For that serene and solemn Spirit-land;  
My song, to faint æolian murmurs turning,  
Sways like a harp-string by the breezes fanned.  
I thrill and tremble; tear on tear is burning,  
And the stern heart is tenderly unmanned.  
What I possess, I see far-distant lying,  
And what I lost grows real and undying.

The drama opens with a prologue in heaven, participated in by the Lord, the three archangels, and Mephistopheles, the name of the devil of the Faust legend. This scene is based upon the interviews between the Lord and Satan in the Book of Job. It symbolizes the relation of the divine and heavenly forces to man's life on earth, its evil represented by Mephistopheles, its good, or rather its striving after good, represented by Faust.

To the triumphal acclaim of the angels Mephistopheles opposes his cynical unbelief in the life and destiny of man:—

How men torment themselves, is all I've noted.  
 The little God o' the world, sticks in the same old way,  
 And is as whimsical as on creation's day.  
 Life somewhat better might content him,  
 But for the gleam of heavenly light which Thou has lent him;  
 He calls it Reason — thence his power's increased,  
 To be far beastlier than any beast.

The Lord gives permission to Mephistopheles to tempt Faust, as of old Job was tempted:—

*The Lord.* Knowest Faust?

*Mephistopheles.* The Doctor Faust?

*The Lord.* My servant, he!

*Mephistopheles.* Forsooth! He serves you after strange devices;  
 No earthly meat or drink the fool suffices:  
 His spirit's ferment far aspireth;  
 Half conscious of his frenzied, crazed unrest,  
 The fairest stars from heaven he requireth,  
 From Earth the highest raptures and the best,  
 And all the Near and Far that he desireth,  
 Fails to subdue the tumult of his breast.

The Lord replies in words which embody the leading motive of the drama:—

Though still confused his service unto Me,  
 I soon shall lead him to a clearer morning.  
 Sees not the gardener, even while buds his tree,  
 Both flower and fruit the future years adorning?

Then to the challenge of Mephistopheles:—

What will you bet? There's still a chance to gain him,  
 If unto me full leave you give,  
 Gently upon my road to train him!

the Lord replies:—

As long as he on earth shall live,  
 So long I make no prohibition.  
 While man's desires and aspirations stir,  
 He cannot choose but err.

but adds,—

A good man, through obscurest aspiration,  
Has still an instinct of the one true way.

This is the central idea around which the events of the drama are disposed.

To the poet, the glory of man's life is in its restless striving. God does not create man as a sort of bag into which to empty at once the fulness of His blessing; that would mean for man satiety and stagnation. So God creates him for growth. The unending joy of life is the incentive it offers toward an ever-ascending and ever-receding goal. Man is born weak, imperfect. He has a dual nature. Within and above he has the aspiration to the nobler destiny, the final union of the soul with God. But this inward capacity and incentive is outwardly conditioned by a selfish, sensual, fleshly nature, obscuring the higher vision, and dragging the soul's affections downward. Out of this obscurity and evil, man must struggle and stumble upward, led by God's light and helped by His strength, but in the free exercise of his own intelligence and will.

This is God's law for man. He must find his own way through evil and mistake to the Eternal Truth and Good. He must test the evil before he can fully understand the good. This is the only way by which he can come to know God, and become fully man, with man's capacity to receive and respond to the love of God.

Moreover it is through his lower nature with all of its unregenerate passions, its sensual activities and appetites, that man must gain his knowledge of and perform his work in this world. The flesh must coöperate with the spirit, and as long as the spirit is in the flesh it is subject to its temptations. The spirit struggles against the flesh, but the flesh is the unescapable basis of all its experiences.

Thus it is that man's very evil must assist him in the achievement of his destiny. This idea is presented in a peculiarly vivid way by Swedenborg. He tells us that all of man's life flows into him from the spiritual world, both heaven and hell, and that as long as he is a prey to selfish and fleshly appetites,

he is associated with evil spirits as well as with good, and that this is of the mercy of the Lord; for that to deprive him of this connection with the hells through these evil spirits, while he is in his unregenerate condition, would be to deprive him of his life; and that therefore they are removed from him only little by little, as he removes from himself, through the exercise of his intelligence and will, the evil inclinations of his carnal nature.\*

It is the evil, then, its activity and its *service* in man's interior living, that is represented by Mephistopheles in this allegorical drama of human life. In introducing himself to Faust, he says:

I am the Spirit that Denies!  
And justly so; for all things, from the Void  
Called forth, deserve to be destroyed;  
'Twere better, then, were nought created.  
Thus, all which you as Sin have rated,—  
Destruction,— aught with Evil blent,—  
That is my proper element.

PART I., SCENE 3.

Mephistopheles is the selfish, sardonic intellect of man,—the intellectual faculty as allied to the lower nature,—the faculty that looks ever downward to the earth and its flesh. He is the negation of spirit and of good, the cynic and mocker, forever scoffing at Faust's higher intuitions and aspirations. He is to be the cause of Faust's sorrows, temptations, failures. But he is to be also the instrument of his progress into the light. Mephistopheles himself admits this fact, for in reply to Faust's question, "What art thou then?" he answers:—

Part of that Power, not understood,  
Which always wills the Bad, and always works the Good. (*Ibid.*)

And this explains why in the heavenly prologue the Lord commissions Mephistopheles to ally himself with Faust, as a part of His own design, to promote man's endeavor and continual progress:—

\* See the work on "Heaven and Hell," 293.

Man's active nature flagging, seeks too soon the level;  
Unqualified repose he learns to crave;  
Whence, willingly, the comrade him I gave,  
Who works, excites, and must create as Devil.

The tragedy which constitutes the first part of the drama, opens with Faust seated alone in his gothic chamber; not the hoary-headed old man of the theatrical versions, but a man in the prime of life, in whom the desires of the flesh are strong.\* He appears to us as the self-denying student, the man who crucifies the flesh in order to attain through scholarship what he conceives to be the nobler destiny. He thus describes his aspirations:—

One yearns, the rivers of existence,  
The very founts of Life, to reach.

SCENE 3.

But his studies do not yield him the satisfaction he is seeking:—

I've studied now Philosophy  
And Jurisprudence, Medicine,—  
And even, alas! Theology,—  
From end to end with labor keen;  
And here, poor fool! with all my lore,  
I stand no wiser than before.

SCENE 1.

He recognizes that behind the veil of natural knowledge there are deeper meanings and hidden founts of life in which the soul may find its peace, but he does not find in these books the "open sesame." As he says further on in the scene:—

Mysterious even in open day,  
Nature retains her veil, despite our clamors:  
That which she doth not willingly display  
Cannot be wrenched from her with levers, screws, and hammers.

Nevertheless through his despair there comes a gleam of light, and it is here in this first monologue that we discover the most unmistakable evidence of Goethe's acquaintance with Swedenborg:—

\*See Bayard Taylor's note on Faust's first speech in SCENE 6.

I do not pretend I could be a teacher  
 To help or convert a fellow-creature.  
 Then, too, I've neither lands nor gold,  
 Nor the world's least pomp or honor hold,—  
 No dog would endure such a curst existence!  
 Wherefore from Magic I seek assistance  
 That many a secret, perchance, I reach  
 Through spirit-power and spirit-speech,  
 And thus the bitter task forego  
 Of saying the things I do not know,—  
 That I may detect the inmost force  
 Which binds the world, and guides its course;  
 Its germs, productive powers explore,  
 And rummage in empty words no more.

That this is a reference to Swedenborg's writings is evident from what follows. That Goethe well knew the wonderful "magic" of those books to give insight into the world behind the veil of this material creation, is evident from statements of his that have been preserved.

Through the high gothic window the student looks out into the beautiful night:—

O full and splendid moon, whom I  
 Have from this desk seen climb the sky  
 So many a midnight,— would thy glow  
 For the last time beheld my woe!  
 Ever thine eye, most mournful friend,  
 O'er books and papers saw me bend;  
 But would that I on mountains grand,  
 Amid thy blessed light could stand,  
 With spirits through mountain caverns hover,  
 Float in thy twilight the meadows over,  
 And freed from the fumes of lore that swathe me  
 To health in thy dewy fountains bathe me!

Fly! Up and seek the broad free land!  
 And this one Book of Mystery,  
 From Nostradamus' very hand,  
 Is't not sufficient company?

'Tis vain this empty brooding here,  
 Though guessed the holy symbols be:  
 Ye, Spirits, come — ye hover near —  
 Oh, if you hear me, answer me!

That this "Book of Mystery" is a direct reference to the "Arcana Cœlestia" of Swedenborg, and that the poet here uses the name of Nostradamus, the sixteenth-century astrologer, to cover the identity of Swedenborg, is acknowledged by Max Morris, the German scholar previously referred to, although he writes as one personally prejudiced against the great Swede.

Faust then opens the "Book of Mystery" and perceives the "sign of the Macrocosm," an evident allusion to the Swedenborgian doctrine of the Grand Man,— the Divine Spirit, filling the universal heavens, and coördinating them as one man before God, as the fountains of existence for our life on earth:—

Ha! what a sudden rapture leaps from this  
 I view, through all my senses swiftly flowing!  
 I feel a youthful, holy, vital bliss  
 In every vein and fibre newly glowing.  
 Was it a God, who traced this sign,  
 With calm across my tumult stealing,  
 My troubled heart to joy unsealing  
 With impulse, mystic and divine,  
 The powers of Nature here, around my path, revealing?  
 Am I a God? so clear mine eyes!  
 In these pure features I behold  
 Creative nature to my soul unfold.  
 What says the sage, now first I recognize:  
 "The spirit-world no closures fasten;  
 Thy sense is shut, thy heart is dead:  
 Disciple, up! Untiring, hasten  
 To bathe thy breast in morning red."

This quotation from the "sage" is an evident paraphrase of Swedenborg's many statements that the heavens do not close themselves against men, but that man's unregenerate nature closes itself against the heavenly influx. Faust continues to contemplate the sign of the Macrocosm; and there follows a poetic paraphrase of Swedenborg's revelation with regard to

the full and free interchange of good and truth between the angels, by which every angel receives the life and joy of all the other angels according to his capacity to receive, and the teaching that this universal life of heaven is constantly pouring itself out into the life of earth, giving rise to all that is there of Love and Truth and Beauty:—

How each the Whole its substance gives,  
Each in the other works and lives!  
Like heavenly forces rising and descending,  
Their golden urns reciprocally lending.  
With wings that winnow blessing  
From heaven through earth I see them pressing,  
Filling the All with harmony unceasing!

But now a note of helplessness enters:—

How grand a show! but ah! a show alone.  
Thee, boundless Nature, how make thee my own?  
Where you, ye breasts? Founts of all Being, shining,  
Whereon hang Heaven's and Earth's desire,  
Whereto our withered hearts aspire,—  
Ye flow, ye feed: and am I vainly pining?

He then beholds the sign of the Earth-Spirit, by which is meant the doctrine of the creative life as manifested in the discretely lower plane of man's natural life and the natural world. When he invokes the apparition of the spirit, a ruddy flame flashes before him and the spirit appears in the flame, while Faust stands trembling with awe and terror.

The Earth-Spirit thus describes himself:—

In the tides of Life, in Action's storm,  
A fluctuant wave,  
A shuttle free,  
Birth and the grave,  
An eternal sea,  
A weaving, flowing  
Life, all-glowing,  
Thus at Time's humming loom 'tis my hand prepares  
The garment of Life which the Deity wears!

This is an unmistakable allusion to Swedenborg's doctrine of "Correspondence": that this visible creation, man himself with his bodily parts and life, are but the external manifestation and symbol, or garment, of the indwelling, Divine Creative Soul,—a doctrine which we will find more definitely and beautifully stated in the Mystic Chorus, which serves as the climax of the drama.

But Faust is not yet ready for full communion with the vaster existences, even as they are revealed on this lower plane. When he says to the spirit:—

Thou, who around the wide world wendest,  
Thou busy Spirit, how near I feel to thee.

The Spirit replies, —

Thou'rt like the Spirit which thou comprehendest,  
Not me!

The spirit whom Faust comprehends is Mephistopheles. His exalted spiritual aspiration may not yet be gratified, for the lower nature has not yet been subdued. He must first live the life of flesh with its temptations, its struggles, and its duties, before he can permanently enter into the higher and larger spheres. The vision opens before him for a fleeting moment; the Earth-Spirit disappears, and Mephistopheles comes to take his place.

In the meantime we have a beautiful glimpse of the religious nature of the poet. Thrown back upon his despair,—his sense of the utter futility of existence to minister to the highest human needs, the student fills a goblet with liquid poison. But the morn of Easter day now breaks and as Faust lifts the goblet to his lips, the Easter bells chime out. Again the world of spirit breaks through to his senses. He hears the songs of the resurrection angels, the women at the sepulchre, and the disciples:—

*Chorus of angels.* Christ is arisen!  
Joy to the Mortal One,  
Whom the unmerited,  
Clinging, inherited  
Needs did imprison.

The goblet falls from Faust's lips:—

*Chorus of women.* With spices and precious  
Balm, we arrayed Him;  
Faithful and gracious,  
We tenderly laid Him:  
Linen to bind Him  
Cleanlily wound we:  
Ah! when we would find Him,  
Christ no more found we!

*Chorus of angels.* Christ is ascended!  
Bliss hath invested Him,—  
Woes that molested Him,  
Trials that tested Him,  
Gloriously ended!

Childhood memories surge up in the heart of the lonely student, reviving old Christian ideals and precepts that have long been chilled in his soul; a reminder of the doctrine of "remains":—

Once Heavenly Love sent down a burning kiss  
Upon my brow, in Sabbath silence holy;  
And, filled with mystic presage, chimed the church bell slowly  
And prayer dissolved me in a fervent bliss.  
A sweet, uncomprehended yearning  
Drove forth my feet through woods and meadows free,  
And while a thousand tears were burning,  
I felt a world arise for me.  
These chants, to youth and all its sports appealing,  
Proclaimed the spring's rejoicing holiday;  
And memory holds me now with childish feeling,  
Back from the last, the solemn way.  
Sound on, ye hymns of Heaven, so sweet and mild!  
My tears gush forth: the Earth takes back her child!

In the two choruses which close the scene the Christian ideal of the earthly life opens before the solitary dreamer:—

*Chorus of disciples.* Has He, victoriously,  
 Burst from the vaulted  
 Grave and all-gloriously  
 Now sits exalted?  
 Is He, in glow of birth,  
 Rapture Creative near?  
 Ah! to the woe of earth  
 Still are we native here.  
 We, His aspiring  
 Followers, Him we miss;  
 Weeping, desiring,  
 Master, Thy bliss!

*Chorus of angels.* Christ is arisen,  
 Out of corruption's womb:  
 Burst ye the prison,  
 Break from your gloom!  
 Praising and pleading Him,  
 Lovingly needing Him,  
 Brotherly feeding Him,  
 Preaching and speeding Him,  
 Blessing, succeeding Him,  
 Thus is the Master near,—  
 Thus is he here!

END OF SCENE I.

But temptation in lower forms is now to assail Faust. He is to leave his studies and go out into the world with its more human experiences. Mephistopheles, first appearing in the form of a dog, the type of the bestial nature, changing to that of a travelling scholar, as the type of the sardonic intellect, comes to be his companion in the place of the exalted Earth-Spirit. Faust's sensual nature has been starved:—

Thou shalt abstain — renounce — refrain!  
 Such is the everlasting song.

SCENE 4.

It now, with tremendous force, asserts its demands upon him. Mephistopheles weaves about him an enchanting spell, and he falls a prey to haunting sensual desires. Thus the tempter:—

My friend, thou'lt win past all pretences,  
 More in this hour to soothe thy senses,  
 Than in the year's monotony.  
 That which the dainty spirits sing thee,  
 The lovely pictures they shall bring thee,  
 Are more than Magic's empty show.  
 Thy scent will be to bliss invited;  
 Thy palate then with taste delighted,  
 Thy nerves of touch ecstatic glow!  
 All unprepared the charm I spin  
 We're here together, so begin!

Faust falls to dreaming. The alluring spirits gather about him. The dark gothic arches above him dissolve and a world of illusion brightens upon his vision. What more suggestive of the gaudy mirages of worldly joy that vanish at our touch, the search for which makes up so much of our worldly life, than this song of the spirits:—

Vanish ye darkling,  
 Arches above him!  
 Loveliest weather,  
 Born of blue ether,  
 Break from the sky!

. . . . .

Heaven's own children  
 In beauty bewildering  
 Waveringly bending  
 Pass as they hover;  
 Longing unending  
 Follows them over.  
 They, with their glowing,  
 Garments, outflowing,  
 Cover, in going,  
 Landscape and bower,  
 Where, in seclusion  
 Lovers are plighted,  
 Lost in illusion.  
 Bower on bower!

. . . . .

Lol in a shower  
Grapes that o'ercluster  
Gush into must, or  
Flow into rivers.

And the winged races  
Drink, and fly onward —  
Fly ever sunward  
To the enticing  
Islands, that flatter,  
Dipping and rising  
Light on the water!  
Hark, the inspiring  
Sound of their quiring!  
See the entrancing  
Whirl of their dancing!  
All in the air are  
Freer and fairer.  
Some of them scaling  
Boldly the highlands,  
Others are sailing  
Circling the islands;  
Others are flying;  
Life-ward all hieing,—  
All for the distant  
Star of existent  
Rapture and Love!

*Mephistopheles.* He sleeps! Enough ye fays! Your airy number  
Have sung him truly into slumber:  
For this performance I your debtor prove.—  
Not yet art thou the man to catch the fiend and hold him!—  
With fairest images of dreams, infold him,  
Plunge him in seas of sweet untruth!

SCENE 3.

For the time being Faust yields himself to the lower cravings. He now realizes the truth of the judgment passed upon him by the Earth-Spirit. He is not yet ready for the higher spheres, and he thus declares himself to Mephistopheles:—

I have myself inflated all too high;  
 My proper place is thy estate:  
 The Mighty Spirit deigns me no reply,  
 And Nature shuts on me her gate.  
 The thread of thought at last is broken,  
 And knowledge brings disgust unspoken.  
 Let us the sensual deeps explore,  
 To quench the fervors of glowing passion!  
 Let every marvel take form and fashion  
 Through the impervious veil it wore!  
 Plunge we in Time's tumultuous dance  
 In the rush and roll of circumstance!  
 Then may delight and distress,  
 And worry and success  
 Alternately follow, as best they can:  
 Restless activity proves the man!

SCENE 4.

In this last line we have the keynote of Faust's character. "Restless activity proves the man." He makes it clear that self-indulgence is not the object of his search. His compact with Mephistopheles is for the attainment of all the experience and all the knowledge that life can offer, to be sought no longer in books, but in the teeming world of men.

To Mephistopheles' sneering doubt:—

Such a demand alarms me not:  
 Such treasures have I and can show them.  
 But still the time may reach us, good my friend,  
 When peace we crave and more luxurious diet,

Faust replies:—

When on an idler's bed I stretch myself in quiet,  
 There let at once my record end!  
 Can'st thou with lying flattery rule me,  
 Until self-pleased myself I see,—  
 Can'st thou with rich enjoyment fool me  
 Let that day be the last for me!  
 The bet I offer.

*Mephistopheles.* Done!

*Faust.* And heartily!  
 When thus I hail the moment flying:  
 "Ah, still delay — thou art so fair!"  
 Then bind me in thy bonds undying,  
 My final ruin then declare!

*Ibid.*

This, then, is the agreement between them. Mephistopheles the world-spirit, the world-power and talent, is to lead Faust out into the world and answer every demand of his restless striving upon him, until Faust shall express himself as satisfied, when the fiend is to have eternal possession of his soul.

They are to explore "the little world and then the great": first the little world of individual passion and experience; then the great world of society and government, with its larger duties and opportunities.

This is as far as we may go with them for the present. In a second paper we shall follow them through the general aspects of their adventures. We shall see that the compact between them is but the symbol of that league with the evil by means of which, in some form, every child of God must attain his destiny. They are the opposite poles of man's nature,—the Jekyll and Hyde,—the Ormuzd and Ahriman,—the light and the darkness which in every soul are struggling for the mastery, and by means of which struggle the soul grows into its higher altitudes.

The course of the drama is to be the working out of this compact, as the expression of man's aspiration to achieve the ultimate good, his struggle to overcome the evil of his nature, to rise above the limitations of the sense life into the purer air, where his soul may unfold into its deeper joys, its larger powers. We are to follow the struggle through temptation, sin, failure, suffering, service, defeat, and victory, to the final triumph of the purpose of Eternal Love in man's creation,—that purpose which in the prologue of the play the poet puts into the mouth of the Lord:—

Though still confused his service unto Me,  
I soon shall lead him to a clearer morning.  
Sees not the gardener, even while buds his tree,  
Both flower and fruit the future years adorning?

A good man, through obscurest aspiration,  
Has still an instinct of the one true way.

ARTHUR MERCER

## THE CHURCH IN ITS RELATION TO MORALITY.

THE relation of religion to morals is a subject of the greatest practical interest. It is all the more important because there is much confusion in the minds of men concerning it. That confusion seems especially pronounced at the present day. The transition period in which we live is not favorable to clear thinking about such matters. Hence distinctions which should be self-evident appear sometimes in danger of being obliterated. There is a wide difference between religion and morals; but they are often considered virtually the same thing.

Religion may be properly defined as the relation of man to God. The acknowledgment of God, or of some supreme overruling power, is inseparable from it. An overruling power must necessarily possess will and intelligence, must be endowed in short, with the attributes of personality. No other God than a personal one is really conceivable. But this mental conception of Him does not in itself constitute religion. That word implies, as has been said, an actual relation to Him. The man who truly worships must have a sense of accountability to the Being whom he worships. He must pay to Him the tribute of love and obedience. Without these there can be no religion except in name. To worship God and not to keep His commandments is a contradiction of terms, an utter impossibility. The familiar maxim of the New Church, "All religion is of the life, and the life of religion is to do good," plainly implies that there is no religion which is not of the life, and which has not love and kindness to others as its predominant feature.

Religion thus being a vital relation to God, what is morality? Our first answer is that in itself it has nothing to do with God. Men who are unbelievers can lead perfectly moral lives. For the sake of their own reputations and standing before the world

they may abstain from murder, adultery, and theft. They may be outwardly honest, because "honesty is the best policy." They may give liberally to the poor, may found schools and hospitals, and be the advocates of every good cause, in order to gain influence in the community. All this is quite compatible, not only with the denial of God, but with a life of inward wickedness. Acts and words may be correct when thoughts and affections are base and sinful. A man may cherish feelings of pride, envy, covetousness, vain glory, and self-righteousness, and yet be strictly moral. With such feelings present within him there is always danger lest they break forth in overt actions; but, as long as they are kept shut up in his own bosom, he is guilty of no immorality.

A moral life is a life in accordance with the generally accepted standards of right and wrong in matters of human conduct. Every man of sound mind can see that fidelity to those standards is essential to the existence of society. If no restraint were placed on crime, and each member of a community were free to act according to his own impulses, the result would be anarchy and chaos. Such is the dictate of reason and common sense. Hence we find Swedenborg saying that "moral good is that which a man does from the law of reason" (*Doctrine of Life*, 12). There is, as we have seen, nothing spiritual about this. It is separated from spirituality or religion by a sharp line of demarcation. The religious man must indeed be moral; but the moral man is not necessarily religious. One who fears God and keeps His commandments cannot fail to do what is morally right, but one who is irreproachable in his outward behavior is not therefore a worshipper of the Most High. Except in the matter of religious belief, the two seem alike in the eyes of men. The good life of the merely moral man is not easily distinguished from the good life of one who is deeply spiritual. Hence arises much of the confusion which has been referred to. The recognition of good life as the essential part of religion has sometimes been supposed to warrant the conclusion that if a man lives aright it is of no consequence what he believes; than which

there could be no greater or more dangerous fallacy. For a good life with God left out of it would not be religion at all, and only in external appearance is it worthy to be called good.

Here comes in the great practical doctrine of our Church, that of shunning evils as sins against God. Do we thoroughly appreciate its tremendous significance? It means that God should be in all our thoughts, and that every question of right and wrong should be viewed in the light of His truth. Whatever His teachings show us to be evil must be shunned, because He disapproves and forbids it. Not merely as something disreputable, which brings us into disgrace, and causes us to be lightly esteemed by others, but as actual sin in the sight of Him who is goodness itself, must every wrong tendency be resisted and put away. And this, as has been intimated, will include not only open transgressions, but hidden thoughts and feelings. For our Father seeth in secret. He knoweth the heart. He meets us in the inner chambers of our souls, and there, if we will, we have the experience of shunning evils as sins against Him. David's contrite utterance, "Against thee, thee only, have I sinned, and done evil in thy sight," becomes our own confession. All impure lusts and worldly desires which we cherish are laid before Him, as well as the acts we may have committed. We pray to be delivered from the thirst for power and wealth, from hatred, contempt, lasciviousness, as well as from the visible manifestations of them. This is the teaching of the Sermon on the Mount, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly." Thus, and thus only, can we live the life of true religion, as distinguished from mere morality.

He who is moral and not spiritual attributes to himself all righteousness. Acknowledging no Divine source of goodness, he considers his virtuous deeds his own. However blameless may be his outward demeanor, he is inwardly full of pride and boasting. He is, in short, a god to himself. But the spiritual man is humble, knowing that of himself he is nothing and can

do nothing. All praise which others accord to him is rejected, as belonging to the one and only fountain of light and life. This is an essential part of that relation to God, which constitutes religion. The true object of men's worship is not a mere finite being greater than themselves, but One who is infinite and eternal, the Creator and Preserver of the universe, in whom all goodness, wisdom, and power originate, and from whom they proceed. "In Him we live and move, and have our being." So far as we claim merit to ourselves, the good we do is not really good, but evil. It is good only to the appearance, like gilding compared with pure gold.

For the reason that men may be moral and not spiritual, even while they make loud religious professions, the conclusion has sometimes been reached that morality is in itself a thing of no value. It has been regarded as inseparable from self-complacency and hypocrisy. But such is not the teaching of the New Church, though certain writers have seemed to affirm that it is. A moral life, however external and superficial, unless it be assumed for the sake of deceiving others, is always preferable to an immoral one. It forms a surer basis for the spiritual life which is needed for association with it. The Pharisees in our Lord's day were condemned, not because they "made clean the outside of the cup and platter," but because "within they were full of extortion and excess." The publicans and harlots were compared favorably with them, not on account of their disorderly lives, but because they did not hide their sins under the cloak of religion and virtue. Swedenborg distinguishes between the morality which is merely natural, and that which is at the same time spiritual. Of the former he says that "moral life, with children, even to the first period of manhood, is natural, and it afterwards becomes more and more rational" (*True Christian Religion*, 443). Thus it is the duty of parents and teachers to impress on the young the lessons of morality, and to instruct them in the decencies or proprieties of life. In this way outward habits are formed, which constitute the natural ground for the implantation of spiritual principles.

Acting at first from blind obedience, or from a desire to gain the approbation of his elders, the child gradually comes to see that shunning evil and doing good are not only conducive to order and happiness in this world, but also the visible expression of love to God and man throughout eternity. Little by little the temporal, selfish motive is displaced by the far-reaching, all-embracing, one. Morality is filled and vivified by religion.

The whole matter is briefly and strongly presented in the following passage from "Heaven and Hell":—

If the life of man be viewed and explored by rational intuition, it is found to be threefold, namely, spiritual, moral, and civil, and these three lives to be distinct from each other. For there are men who live a civil life, and yet not a moral and spiritual life; there are men who live a moral life, and still not a spiritual; and there are those who live both a civil life and a moral life, and at the same time a spiritual life. The last-named are they who live the life of heaven, but the former are they who live the life of the world separate from the life of heaven. Hence it may be evident in the first place, that spiritual life is not separate from natural life, or from the life of the world, but is conjoined with it as the soul with its body; and that, if it were separated, it would be like dwelling in a house without any foundation. For moral life and civil life are the activity of spiritual life, since it is of spiritual life to will well, and of moral and civil life to act well; and, if the latter be absent, spiritual life consists merely in thought and speech, and will vanishes, because without support; and yet will is the very spiritual itself of man. (529.)

When religion thus becomes the soul of morality, the latter is wholly transformed. Then are all matters of right and wrong, whether in affection, thought, or action, brought for judgment to the Divine tribunal in the manner which has been described. If we, as New-Churchmen, are faithful to our professions, we lay those matters before our Lord and Saviour, Jesus Christ. We go to Him, as He is revealed to us in His Word, the one and only God. We meet Him in the quiet solitude of our closets, and there take counsel of Him. No duty could be plainer than that which is enjoined upon us. It is simplicity itself. And yet are we always mindful of it? Do we live in the consciousness of His presence? Is our moral life the em-

bodiment of a vital relation which we bear Him? Or is it a mere dead formalism and conventionality?

It is useless to deny that we are subject to the common danger of confounding morality and religion. Instructed though we are in the difference between them, and in the relation which they hold to each other, we are far too prone to feel that if we lead outwardly correct lives, we fulfil all spiritual obligations. The fact that faith alone does not save, by no means excludes the necessity for faith; and this we do not always remember. We need the ever-present help of our Lord Jesus Christ every moment of our lives. To lose sight of this need and this help is to forget the fundamental principles which we nominally espouse. Of what account are all the ethical systems of the world, as compared with this living personal relationship? Plato, Epictetus, Marcus Aurelius,— what are they to him who has learned to lean on the warm bosom of His Divine-Human Lord? What are the respectable rules of society, when laid in the balance with His promise, “Come unto me, all ye that labor, and are heavy laden, and I will give you rest”? Surely we have ample occasion to emphasize this distinction. There is abundant cause for our resisting the popular current and deepening the religious life, so that it may be the governing influence in all our doings.

Let us not imagine that we can safely dispense with spiritual meditation and prayer. Are we sufficiently mindful of these helps? In the reaction which may come from realizing that they are not religion itself, but only a means of promoting it, can it be that we are in danger of neglecting them? When our Lord rebuked the hypocrites for loving to pray in the synagogues and at the street corners, that they might be seen of men, He did not say that there was no need of praying at all. His teaching was the exact opposite of this. We all know that He commended prayer to His disciples, both by His precept and by His example. They must watch and pray, lest they enter into temptation. They must, as we have seen, enter into their closets, and pray to their Father who seeth in secret. This is

a necessary part of Christian experience,—essential to the process whereby the dead bones of morality become the living body of religion.

The rich young man who came to the Lord, asking what good thing he should do to inherit eternal life, was a type of the moral as contrasted with the spiritual. When Jesus said to him, "If thou wilt enter into life, keep the commandments," he confidently replied, "All these have I observed from my youth." He had not been guilty of murder, robbery, or other offences against social order. Was there any fault to be found with him? Yes, the Lord said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." In other words, he must lay down the life of mere selfish enjoyment, devote himself to the service of others, and walk in the Lord's footsteps. He must renounce all desire for praise and admiration, in the effort to live from the Lord, and not from self. A higher law than that of compliance with prevailing rules of conduct must control him, if he would be fit for the kingdom of God. And what was said to him is applicable to us all.

It is for the Church to impress on her members the duty of keeping the moral law; for that law is embodied in the decalogue, and thus becomes a matter of Divine obligation. The case is the same as with the civil law, which, as a form of love to the neighbor, is included in the Lord's commandments. Our country, we know, is to us as a mother, and should be honored as such. We are not faithful to our God if we neglect the duties of good citizenship. Still less are we faithful to Him unless our example and influence go to strengthen the moral life of the community. The Church is His chosen agent in pointing out the distinction between morality, and immorality, in enforcing the one, and denouncing the other. So far as she truly does this work, her power is steadily and beneficently felt among men, even though they fail to recognize the Divine source of her teachings.

Much is said in these days about moral reforms, by which are meant schemes for the betterment of human conditions, and involving moral questions. What shall be the attitude of the Church toward these? How far, if at all, shall she engage in them? Our answer is that, while she should encourage her members by every means in their power to align themselves on the side of what is true and right in the community, it is not for her, as an organization, to expend her strength in such reforms, or to prescribe the methods by which they are to be effected. Her distinctive work is spiritual. It is her office to bring men face to face with the Lord, by showing them the truth of His Word, and exhorting them to walk according to it. She has to do with the concerns of heavenly and eternal life, and with earthly matters in their relation to these. Those who listen to her voice will thereby be impelled to be good citizens and useful members of society, but they will not expect her to specify the ways of accomplishing this purpose. She cannot properly tell them what ticket to vote on election day, or what particular reforms to advocate.

Such movements as civil-service reform, the restriction of child-labor, the suppression of intemperance, the prevention of cruelty to children and animals, together with many others that might be named, are worthy of support from church people; but they are not church movements. As individuals, interested in the public welfare, we do well to take our part in them, as far as we can. Indeed, we are not free from blame if we neglect them. But this work is properly done by us in common with our fellow-citizens, rather than with our fellow-churchmen. It requires coöperation on the moral and civil planes, rather than on the spiritual one. The Church is not organized for any such objects, and would only weaken her influence by taking them in hand.

We can never be too mindful of the great law of charity, as it is laid down for the New Church. "Charity itself is to act justly and faithfully in the office, business, and work in which anyone is, and with whomsoever he has any intercourse" (True

Christian Religion, 422). The best service we can perform for our fellow-man is or should be that which comes through our regular calling. This is our special way of doing good to him. It is something which we have learned for his sake, and in which, presumably, we have acquired proficiency. To shun evils as sins against God in this central field of our operations, is to confer the largest and surest benefits on mankind. Those evils are such as spring from the love of self and the world,—greed, avarice, dishonesty, indolence, and so forth. So far as we shun them in spirit and in truth, we become generous, fair-minded, honest, and considerate in all our dealings. Men learn to depend upon us for what we have to give them, and we fill our own recognized, helpful place in the community.

From this center charity branches out in all directions. It has its benefactions, like giving to the poor and needy. It has its obligations, which are duties owed to church, state, and family. It has even its recreations, whereby the mind, relaxed by play and amusement, is fitted for stronger and better work. But all these things are subsidiary to the particular form of usefulness which lies at the door of any one, as his or her chief occupation, and faithfulness in which is defined as charity itself. The so-called moral reforms are at most benefactions of charity, not to be left undone, so far as they can be done consistently with the essential duties of life, yet never to be allowed to outweigh or supersede those duties.

Far be it from us to speak disparagingly of those who are working systematically in various fields for the moral uplift of their fellow-beings. Far be it from us to refuse their calls for help. But let no one be blamed for believing that charity begins at home, and for giving his first thought and attention to the necessary duties of every-day life. Let it not be imagined that the farm and the workshop are any less noble, or offer any smaller opportunity for the exercise of Christian virtues than the finest reformatory establishment in the world. The home is an older and lovelier institution than the college settlement. The office of wife and mother is surely no less sacred

than that of a sister of charity. Scientific altruism is not to be preferred above the good, old-fashioned, neighborly love as practised between man and man.

So far as morality is infilled and informed by religion, it becomes, as has been shown, alive and genuine. The spirit of the Lord enters into it, and makes it the spontaneous expression of the heart's desires. Man thus learns to love the moral life not for any earthly reasons, but because it is inwardly spiritual and Divine, and the joy of heaven is in it. No longer does he regard it with feelings of pride and self-complacency; for he lives it from the Lord, and not from himself. It is important to perceive the distinction between religion and morality, as well as the comparative worthlessness of the latter, considered only by itself. But it is at least equally important to understand the relations of the two to each other, and to know that "a moral life, when it is at the same time spiritual, is charity." (True Christian Religion, 443.)

JAMES REED.

## THE INFINITE OR DIVINE ITSELF AND THE DIVINE HUMAN.

STUDENTS of the writings of Swedenborg know they contain many very important statements concerning the Infinite or the Divine Itself and the Divine Human. The statements made in them we regard as being authoritative, and therefore not to be called into question by the members of the Church of the Lord's Second Advent. This is equivalent to affirming that they should be accepted as being correct without reservation. If their accuracy be called into question, how will it be possible for us to acquire a satisfactory understanding of the teaching given in Swedenborg's writings? It is very evident that the result of a state of scepticism in regard to their accuracy would be nothing but confusion of thought with respect to what is the spiritual philosophy of the New Church.

It is acknowledged that what relates to the doctrines of the New Church, Swedenborg received from the Lord alone, and not from any angel, and that he was commissioned by the Lord to communicate to the world what he received from the Lord. Hence there is no other reasonable course open to the members of the New Church than unhesitatingly to believe that the information given in Swedenborg's writings is from the Lord, and that because it is from Him it must be accurate.

The inferences, however, that readers of the writings of Swedenborg draw from the statements they find therein, we may believe to be true or false, according as they commend themselves to our reason or not; and according as we maintain a full belief in the accuracy of the statements from which the inferences have been drawn. For it is one thing to regard a statement to be true, and quite another to have a right and rational understanding of it. And to be in a position to be able to draw correct inferences from Swedenborg's statements,

it must be admitted that a right understanding of them is indispensable.

But some of the subjects Swedenborg treats of are so sublime and abstruse in character that it is very doubtful whether an entirely satisfactory understanding of them is attainable, even by the most intelligent, thoughtful, and competent student of his writings, whilst he continues to live in this world, and is to some extent under the influence of worldly and material ideas. And as there is not a subject treated of in them which is more sublime and more abstruse than is that of the distinction there is between the Infinite or the Divine Itself and the Divine Human of the Lord, it is with no small degree of diffidence that we give our opinion with respect to the inference to be drawn from Swedenborg's statements, on a subject so difficult of comprehension. We shall quote a number of passages from his writings; but though we now think the inference we have drawn from them is correct, when we are able to view all questions from a purer and brighter light we may find it to be very inaccurate.

Philosophers of eminence who have long and carefully reflected on the distinction there is between the infinite and the finite, have come to the conclusion that between the infinite and the finite there is no ratio, consequently no comparison. This conclusion is in agreement with Swedenborg's teaching, and it therefore presents a very important question to the thoughtful members of the New Church for their solution, which is, How does the Divine Itself, in whom all things are infinite, manifest Himself to finite intelligences, so as to enable them to form a rational idea of His Divine character and attributes, seeing that between what is infinite and what is finite there is **no ratio and no comparison?**

The proper answer to this question, we believe, may be found, if Swedenborg's doctrines of mediums is duly considered. From a consideration of it we have come to the conclusion that the correct answer to the question is that the Infinite or the Divine Itself does not immediately communicate with finite

intelligences, but mediately through a prepared medium which is Divine. This is to say that what proceeds immediately from the Divine Itself, as it flows through the Divine medium, is accommodated to finite apprehension. But how what flows immediately from the Divine Itself, is in it accommodated to finite reception, it is impossible for us to know, for Swedenborg says:—

How the good of the Lord's Divine Love is accommodated to reception cannot be known by any one, not even by the angels in heaven, it being an accommodation of the Infinite to the finite, and the Infinite is quite beyond the comprehension of finite intelligence, so much so that when the intelligence of a finite creature is desirous of directing its view thither, it falls as it were into the depths of the sea and perishes. (*Arcana Cœlestia*, 8644.)

But if we consider the office a medium has to perform, we shall find that a medium to be an efficient medium must possess something in common as to its nature with the objects between which it mediates. If such were not the case, it would be unable to perform the office of a medium, because it would not possess anything which could be made to serve as a means of conjunction. This is in accordance with Swedenborg's doctrine of mediums, for we read:—

It is to be noted that the internal cannot have communication with the external and *vice versa* unless there be a medium. . . . The medium in order to be such, ought to partake of both the internal and the external. The reason a medium is necessary is, because the internal and external are most distinct from each other, so much so, that they may be separated, as when a man dies, his ultimate external which is his body, is separated from his internal which is his spirit. The external dies when the medium is broken, and the external lives when the medium intervenes, and according to the quantity and quality of the intervention of the medium is the quantity and quality of life in the external. (*Ibid.*, 5411.)

Every medium with externals alone without an internal perishes; for the case with a medium is this, it exists from the internal, hence also it subsists from the internal; for it exists by the intuition of the internal into the external, from an affection and end of associating the external to itself; thus what is a medium is conjoined to the internal and from the internal with the external, but not with the external without the internal.

Hence it is evident that the medium would perish if it were with the external alone without the internal. Moreover, it is a general law, as well in things of the spiritual world as in those of the natural world, that what is prior can subsist with its prior, but not without it with the posterior, and that it would perish if left with the latter alone. The reason of this is, that every thing without connection with what is prior to itself, is without connection with the First, from whom is all existence and subsistence. (*Ibid.*, 5413.)

The Lord's internal Human was the celestial of the spiritual, and this was truth from the Divine or the proximate clothing of the Divine Itself in the Lord; and inasmuch as the spiritual of the celestial, which is a medium, proceeded therefrom, it follows that the Divine was also with the spiritual of the celestial. That which proceeds from anything derives its essence from that from which it proceeds; but it is clothed with such things as serve for communication, thus for use in a lower sphere. Those things with which it is clothed are drawn from such things as are in the lower sphere, in order that the internal from which it proceeds may act in a lower sphere by such things as are there. That which gives the essence is as a father, for the essence is the soul; and that which gives the clothing is the mother, for the clothing is the body of that soul. This is why it was said above, that a medium must take from each in order to be a medium. (*Ibid.*, 5689.)

By an examination of what is said in these extracts it may be known what makes a medium to be a medium, what is its origin, and what is the kind of office it performs. Hence what we are taught in them cannot but help us to understand, at least in some degree, the nature of the Divine medium, by which the Divine Itself manifests Himself in an accommodated form to the finite apprehension of angels and men, and through which they are enabled to receive from the Divine Itself spiritual life, intelligence, and wisdom, and the power to perform good uses.

The most interesting and perhaps the most important part of the teaching given in them concerning mediums is, the explanation of their origin, and how they are formed. We learn from it that a medium exists and subsists from what is internal, and from what is prior to itself, and that what proceeds from anything derives its essence or soul from that from which it

proceeds. We further learn that the essence or soul of a medium clothes itself with a body from things taken from a lower sphere, by which it has communication with what belongs to the lower sphere. We also learn that a medium thus formed partakes of both the internal and the external, and that because it partakes of the nature of both, through it the internal is associated with the external and the external with the internal.

The reason given why a medium is necessary to enable the internal to communicate with the external, and the external with the internal is, "because the internal and external are most distinct from each other." Now the internal and external of all created forms are both finite, and seeing that a medium is necessary for their communication, how much more must a medium be necessary to effect a communication between the infinite and the finite, because they are so distinct from each other that between them there is no ratio and no comparisons. Whatever the medium of communication may be, it is reasonable to infer from Swedenborg's doctrine of mediums that on one side it approaches the infinite, and on the other the finite; that it derives its essence or soul from the infinite, and takes its clothing from things belonging to the finite, and therefore partakes of the nature of both the infinite and the finite. Thus we may legitimately infer that as to its nature it is neither infinite nor finite, because if it were one or the other it would not partake of the nature of both, and consequently could not perform the office of a medium.

We are aware that most persons will think that the inference we have drawn from Swedenborg's doctrine of mediums is an absurd one, because the general idea is that what is not infinite must necessarily be finite. But that it is not an absurd inference will appear from the fact that if the medium were infinite it would itself require a medium to communicate with the finite, and on the other hand, if it were finite, it would require a medium to communicate with the infinite. We see no way of understanding how the infinite does communicate with the

finite, but by a medium, which does in some respects, unknown to us, differ from the infinite, but which nevertheless is superior to whatever is merely finite.

Confirmation in regard to the correctness of our inference may be obtained by examining what Swedenborg has written about the Divine Itself and the Divine Human of the Lord. He speaks of the former as being altogether incomprehensible to finite intelligences, and of the latter as being to some extent comprehensible. He says:—

The Essential Divine cannot flow into heaven except through the Lord's Divine Human. (*Arcana Cœlestia*, 3038.)

It is absolutely impossible for any doctrine to proceed from the Divine Itself except by the Divine Human; that is, by the Word, which in its supreme sense is the Divine Truth from the Lord's Divine Human. What proceeds immediately from the Divine Itself cannot be comprehended, even by the angels of the inmost heaven, because it is Infinite and thus transcends all comprehension, even that of the angels. But what proceeds from the Divine Human the angels can comprehend, for this treats of God as a Divine Man, concerning whom some idea may be formed from the Human; and the idea which is formed concerning the Human is accepted, of whatever kind it may be provided it flows from the good of innocence and is in the good of charity. (*Ibid.*, 5321.)

In the first of these extracts we are told that the Essential Divine flows into heaven through the Lord's Divine Human. In the second, that what proceeds from the Divine Itself cannot be comprehended, even by the angels of the inmost heaven, because it is infinite; but that which proceeds from the Divine Human can be comprehended. It therefore follows from this teaching that what flows from the Divine Human is accommodated to the receptive capacity of finite intelligences. Such being the case, the question arises, Why is that which flows from the Divine Itself incomprehensible, while that which flows from the Divine Human is comprehensible? Must not the correct answer to it be, because the Divine Itself is infinite, but the Divine Human is not infinite in the same sense as the Divine Itself is infinite; therefore, what proceeds from the Divine Human is not infinite in the same sense as that which proceeds from the Divine Itself is infinite?

In the two extracts given it is quite certain that a distinction is made between the Essential Divine or the Divine Itself and the Divine Human of the Lord. It is very important that we should have a clear understanding of what has been revealed in the writings of Swedenborg concerning the Lord; and a consideration of what we are taught in the following extracts will help us to understand the real distinction there is between the Divine Itself and the Divine Human of the Lord:—

Man's conjunction with the Lord is not with His Essential Supreme Divine, but with the Divine Human; for man cannot have an idea at all of the Lord's Supreme Divine since it so transcends his idea that the idea totally perishes and becomes none. Of His Divine Human, however, he can have an idea; for every one is conjoined by thought and affection where the subject conjoined with is capable of being apprehended by some idea, but not where it cannot be so apprehended. . . . Hence it is that conjunction cannot exist with the Lord's Supreme Divine, but with the Divine Human, and by the Divine Human with the Supreme Divine. (*Arcana Cœlestia*, 4211.)

All the Divine Truth which is in the universal heaven proceeds from no other source than from the Lord's Divine Human. What is from the Divine Itself cannot in any way flow in immediately to any angel, for it is infinite, but mediately through the Lord's Divine Human. Hence also the Lord as to the Divine Human is called the Mediator. This also was from eternity; for the Divine Esse without influx through heaven and being thence made the Divine Existing could not be communicated to any angel, still less to any spirit, and least of all to man. Neither could the Human Itself have received any influx from the Divine Esse, unless it had been made in Him the Divine Human; for that which receives the Divine Esse must be Divine. (*Ibid.*, 4724.)

The Divine Itself which is in the Lord cannot be perceived in heaven; neither can it be received by faith and love, but only the Divine Human. (*Ibid.*, 8864.)

The Infinite Itself, which is above all the heavens, and above the inmost things in man, cannot be manifested except by the Divine Human, which only belongs to the Lord. Communication of the Infinite with finite beings cannot be effected in any other way. (*Ibid.*, 1990.)

What is Divine is incomprehensible as being above every understanding, even that of the angels; nevertheless this Divine which in itself is incomprehensible, by means of the Lord's Divine Human is capable of flowing in to the rational of man, and in this case it is received there according to

the truths which are therein, consequently in a different manner with different persons. (*Ibid.*, 2531.)

The Divine in itself is Infinite, and the Infinite cannot be conjoined with finites, thus not with the angels in the heavens, except by the putting on of some finite and thus by accommodating it to reception. (*Ibid.*, 8760.)

Who can comprehend the Divine Itself by any thought, and if incomprehensible by thought, who can be conjoined to it in love? But the Divine Human every one can comprehend in thought, and to it every one can be conjoined in love. (*Ibid.*, 6804.)

The angels in heaven know and acknowledge no other Divine than the Divine Human of the Lord, for of this they can think, and this they can love; but of the Divine which is called the Father they cannot think, thus neither love it, since it is incomprehensible. (*Ibid.*, 10267.)

A distinction made between two objects of thought implies that they more or less differ in something as to their nature or character; for a distinction without a difference is no distinction at all. And every intelligent reader of the above extracts cannot fail to perceive that a very marked distinction is made in them between the nature and character of the Divine Itself and the Divine Human of the Lord; nor can he possibly fail to see that some of the statements they contain would be unintelligible, were the Divine Human infinite in the same sense as the Divine Itself is infinite, or finite in the same sense as men and angels are finite.

By the very constitution of our mind we cannot but believe that precisely similar causes, under precisely similar conditions, have always and will always produce similar effects; that invariable antecedents have always been and will always be followed by invariable consequences. Indeed, we may say that the maintenance of the order which prevails throughout the spiritual universe, and also in the material, depends on the preservation of the constancy of the relation which has always existed between causes and effects. If the same cause under precisely the same conditions were to produce different effects on the plane of its activity, we should be utterly unable to form any idea of law and order. But He who is law and also order itself we may be certain will always preserve the relation all

causes bear to effects. Hence when we are told that man's conjunction is not with the Essential Divine, but with the Divine Human; that the Divine Itself, which is in the Lord, cannot be perceived in heaven, neither received by faith and love; that the Infinite Itself cannot be manifested except by the Divine Human; that the Infinite cannot be conjoined with finites except by the putting on of some finite and by thus accommodating it to reception; and that the Divine Human is a Mediator, that is, a Mediator between the Divine Itself and finite intelligences; it clearly follows from such teaching that if the Divine Human were infinite, neither angels nor men could have conjunction with the Lord, and the Lord in His Divine Human could not be the object of faith and love, because what would proceed from His Divine Human would be equally as incomprehensible as that is which proceeds from the Divine Itself.

We are therefore incapable of understanding the teaching given by Swedenborg so as to harmonize it with his doctrine of mediums, if we are to regard the Divine Human, which is the only medium of communication between the Divine Itself and finite intelligences, as being infinite, in precisely the same sense as the Divine Itself is said to be infinite. If we say that the Divine Human is the medium of communication, because what proceeds from the Divine Human is accommodated to reception, though this is true, it does not remove the difficulty of understanding his teaching in agreement with his doctrine of mediums. It adds to the difficulty of understanding it, because it presents another difficult question for solution, which is to account for the fact that what proceeds from the Divine Itself is incomprehensible to finite minds, whilst that which proceeds from the Divine Human is comprehensible.

The philosophy of Swedenborg, and therefore of the New Church, concerning all communications which occur between the higher discrete degrees and the lower, of whatever exists, in either the spiritual world or the natural world, is based on his doctrine of mediums, and therefore it is always in agreement

with that doctrine. And according to that doctrine, as it is taught in the writings of Swedenborg, we have seen that whatever may be the nature of the communication between a higher discrete degree and a lower, the communication is effected by a medium which must partake of what belongs to both degrees. And seeing that the Divine Human is the medium of communication between the Divine Itself, the Infinite Itself, and all finite intelligences, we have inferred from Swedenborg's doctrine of mediums, and from the distinction Swedenborg has made between the Divine Itself and the Divine Human, that the Divine Human is neither infinite nor finite, but that nevertheless it must be regarded as being wholly Divine.

There are, however, passages in the writings of Swedenborg from which some readers of them will perhaps come to the conclusion that the Divine Human is infinite, precisely in the same sense as the Divine Itself is. Speaking of the Lord's external man Swedenborg remarks that:—

The three heavens are images of the Lord's external man, whose beauty cannot at all be described by anything capable of suggesting to the apprehension of any one an idea of its nature and quality. As with the Lord all is infinite, so in heaven all is indefinite, and the indefinite of heaven is an image of the infinite of the Lord. (*Arcana Cœlestia*, 1590.)

Here we are told that "with the Lord all is infinite"; and because the glorified Human of the Lord is the body of the Divine Itself, it might be inferred from this statement, if considered by itself alone, that is, without paying any attention to what is taught in other passages of our author's writings concerning the Lord, that the Divine Human of the Lord must be infinite. But Swedenborg also says that:—

In Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite it cannot be apprehended by any idea only as being the *Esse* and the *Existere* of all good and truth, or as the *Essential* good and *Essential* truth. *Essential* good is the Father and *Essential* truth the Son. (*Ibid.*, 2803.)

There is, we think, really no difference of meaning in the

two statements that "with the Lord all is infinite," and "in Jehovah, or the Lord, there is nothing but what is infinite." If such be the case, then the inference we have drawn from the many passages we have quoted may be correct, and we believe it is, notwithstanding Swedenborg says that:—

With the Lord all is Jehovah, not only His internal man, and His interior man, but also His external man, and His very body. (*Ibid.*, 1729.)

For it is evident from the context that Swedenborg is speaking of the Lord's Human after it was fully glorified and made Divine; for the passage immediately follows these words: "The Lord's Human Essence is what is called the Son of Man, which also after the combats of temptation was united to the Divine Essence, so that it also became Jehovah, wherefore in heaven they know no other Jehovah the Father but the Lord." And similar teaching is given in numerous other passages of our author's writings. We read that:—

The Lord was not made Jehovah as to His Human until He had in every respect united the Divine Essence to the Human and the Human to the Divine. The plenary union was effected after the last temptation which was that of the Cross. (*Ibid.*, 2921.)

The Lord was continually advancing more and more to conjunction and union with Jehovah His Father, until He became one; that is, until the Human Essence itself was also Jehovah, who was the very internal of the Lord. (*Ibid.*, 1864.)

Before the Lord was glorified He was Divine Truth derived from Divine Good; but when He was glorified, He was Divine Good itself as to each essence, from whom is all Divine Good and Divine Truth. (*Ibid.*, 3704.)

The Lord's Human when made Divine was no longer an organ of life, or a recipient of life, but was life itself such as appertains to Jehovah Himself. (*Ibid.*, 2658.)

Thus we are clearly taught that the Lord, when He was in the world, by His temptation combats and victories over His infernal adversaries, united the Divine Essence to the Human and the Human Essence to the Divine, so that He became Jehovah as to each essence; that is, the Divine Good itself as

to each essence. We are also taught that all Divine good and Divine truth now proceed from the glorified Human of the Lord. But it is very evident from the whole of Swedenborg's teaching concerning the Lord and the glorification of His Human, that the Lord did not when He was in the world, by His temptation combats and victories over the hells, make His Human Essence to become the Divine Essence. His teaching is, that the Lord, when He was in the world, united the Divine Essence to the Human and the Human to the Divine, so that they became one in Him, as the soul and body in man are one, His Human Essence remaining distinct from His Divine Essence, as the soul of man is distinct from his body. The Human of the Lord was made Divine, but if it had been made the Divine Itself, which is infinite, no Divine good and no Divine truth would proceed from the Lord's Divine Human, such as could be received even by the angels of the inmost heaven.

The terms infinite and divine, as they are used by Swedenborg, have not always the same signification. What is infinite is divine, but what is divine is not always infinite; and every thoughtful reader of Swedenborg's writings must be aware that he frequently speaks of what is divine when he is not referring to what is infinite, but to what has had its immediate origin from what is infinite; therefore to what has had its origin *mediately* from the infinite as its first cause of existence, but by or through the operation of a secondary or finite cause of being. And as the Human of the Lord when it was made Divine was not *mediately*, but *immediately* from the Divine Itself, it was Divine.

Of the Lord's Divine Human Swedenborg often observes that it was from eternity; and he says: "The Divine Human which was born from eternity was also born in time, and what was born in time and glorified is the same" (*Arcana Cœlestia*, 2803). And we have seen that all revelations from the Lord of celestial goods and spiritual truths, have been given through His Divine Human, or, in other words, from the Divine Itself through the Divine Human, which was the Lord from eternity.

It was therefore from the Divine Human that primeval men obtained their knowledge of celestial and spiritual things,—knowledge they could not have obtained apart from revelation.

That they could not have obtained it by their own unaided reason is evident from the fact that man is born into the world ignorant of everything. He has to have his mind formed by knowledges acquired from others, before he can love anything, or think about anything, or desire to possess anything. Instruction therefore is indispensable to the formation and development of the human mind; and that of which man has no knowledge he cannot direct his attention to, nor fix his affections upon. It cannot be an object of his thought until he acquires some knowledge of it. From this fact it will appear that if primeval men had not been instructed concerning spiritual things, which are all above man's natural plane of thought, they would have been to them as if they had no existence. They could not have acquired from the consideration of what belonged only to their natural plane of thought any knowledge of God and of His Divine attributes, nor of anything above the plane of nature. Revelations are instructions; and as all revelations have been given from the Lord through His Divine Human, it follows that the revelations primeval men needed in order to know and to love God, were given to them by the Lord Himself in His Divine Human.

But how did the Lord manifest Himself to primeval men in order to give them the instruction they needed? We believe He assumed a natural Human by taking the full possession of a man living in the world, so that all that was of the man's own became quiescent, and that so long as the Lord had the entire possession of his mental and bodily faculties, he had not a merely human but a Divine consciousness. In fact, we believe that the man was then the Lord in His Divine Human in the world, speaking to primeval men of His love and wisdom, of His omnipresence and omnipotence, and of what He desired them to be, to do, and to become. We readily admit that we have not found in the writings of Swedenborg a single statement in which

we are distinctly told that the Lord did assume the Human at any time by taking the entire possession of a man living in the world. Nevertheless we think such was the way the Lord first manifested Himself to primeval men, to give them the Word, in order that by it they might be able to come into a state of reciprocal conjunction with Him, and that He might be able to form out of them the Celestial Church. We are, however, told that:—

The Lord came into the world and was willing to be born as another man; otherwise He might have assumed the Human without being born, as was frequently the case in ancient times, when He appeared to men. (*Arcana Cœlestia*, 3030.)

The Human the Lord assumed by nativity was a natural Human. Men by their natural eyes could see Him, and by their natural ears could hear Him speak to them, and they could do for Him whatever they could do for other men. Hence when we are told that He could have assumed the Human without being born, and did in ancient times frequently assume the Human without being born, the inference is, that in ancient times He frequently assumed a natural Human; but it is an inference, and no more than an inference.

In regard to obstacles which may be supposed to have been in the way of the Lord's taking the full possession of a man living in the world, we cannot conceive of any greater than those which were in the way of His taking the same kind of possession of an angel, after the celestial heaven was formed. As to finiteness there is no difference between an angel and a man; for all things of an angel's mind and body are finite and equally as finite as are all things of a man's mind and body. And seeing that the Lord has His habitation with a man as well as with an angel, in what Swedenborg calls "the human internal," which is altogether the Lord's, it is by no means unreasonable to believe that the Lord did, from what was His very own in a man, take the entire possession of a man's mental and bodily faculties, and thereby manifested Himself to primeval men as a Divine Man, in a Divine Natural Human.

But whatever may have been the way the Lord first manifested Himself to primeval men with respect to His Human, we pass beyond the region of speculation and uncertainty to one of real knowledge and certainty when we attend only to what has been plainly revealed concerning the Lord in the writings of Swedenborg. We know from what has been plainly revealed in them, that the Lord passed through heaven and clothed Himself with an angelic form, and that this very form was His, the Divine in heaven, the Lord from eternity (*Arcana Cœlestia*, 10579). We also know that before the Lord assumed the Human by nativity, it was by means of angels, whom He filled with His Divine, that the written word was given. (*Ibid.*, 1925.)

T. K. PAYTON.

## THE SECOND COMING AND OUR TIMES.

THE New-Churchman knows that he is living in the time of the second coming of the Lord. And it is not too much to say that this is the most important of all his knowledges. For one's conception of God gives the light in which everything else is seen and understood. Indeed, sound reason, in every field of thought and activity, exists in the degree that one has a true idea of God. Of this Swedenborg writes:—

All things of human reason join together and as it were concentrate in this, that one God is the Creator of the universe; therefore a man who has reason, out of the common ground of his understanding, thinks no otherwise. (*Divine Love and Wisdom*, 23.)

He explains further that there is a universal influx into the souls of men, that there is a God, and that He is one (True Christian Religion, 8). This influx is into the inmost of the soul, and descends thence into what is below according to reception. Finally, in the lowest plane, it is received and shaped by truths from without derived by the earthly senses. So it may be obscured, or even distorted, by the appearances of nature or by false religious teaching. Hence men have been led to think of God in two, or three, or many persons. But this shuts out the light of heaven, for it separates the interiors of the mind from association with angels, and gives instead association with evil spirits. We read:—

If an angel of heaven only thinks of several gods, he is at once separated; for he is cast away into the uttermost boundary of the heavens, and falls down. (*Divine Love and Wisdom*, 25.)

A just idea of God is in the church like the shrine and the altar in a temple, and like a crown on the head and a sceptre in the hand of a king on his throne; for on a just idea of God depends the whole body of theology, as a chain depends on its first link. And if you will believe it, every one is allotted his place in the heavens according to his idea of God; for that is, as it were, the touchstone by which are tested the gold and the silver, that

is, good and truth, as to their quality with man: for there is with him no saving good except from God, nor is there any truth which does not derive its quality from the good within it. (True Christian Religion, 163.)

This, then, is the primary and essential purpose of Divine Revelation, namely: to give a true idea of God, in order that by a life in accordance with it man may be associated with angels in thoughts of Him, and in affections for Him, and may enter his allotted place in heaven forever.

This is salvation, the association of human souls in the love of God, made possible by rightly knowing Him and doing His Divine will. But it must be viewed in a larger aspect than that of simply introducing souls into this association: they must be kept in it forever, and forever in a state of progress or growth—for life is growth and progress. Moreover, an infinite Creator must be continually creating, and growth and progress, when rightly understood, are from His creative activities. All creation is a process of finiting, and the material universe is the ultimate means of accomplishing it. Hence the maxim, so familiar in the New Church, "All creation is through ultimates into mediates," or through the natural world into the spiritual. The same principle will presently be seen to apply to all revelation, and to all progress. Therefore, every angel has been created first a man on this or some other earth. Every affection and thought, received by influx from the Lord through the atmospheres of the heavens, has obtained definite form in his consciousness by means of earth-born receptacles. And even after his own earthly body has been laid aside must his affections and thoughts rest in, and depend for activity and progress upon, association with the minds of those who are still in earthly bodies, and who are thus enabled to furnish earthly receptacles for them, which give definiteness and fixity.

This is the relation and use of the natural world to the spiritual in all things. The shining of the sun of heaven could never be experienced and enjoyed by the angels if its inconceivable activities were not caught, fixed, and reflected back, as it were, by the sun of the earth; even as the heat and light of the earthly

sun would flow on and be lost in the vast expanses of ethereal pulsations, if planets were not to intervene and make them perceptible and visible. Every tree, plant, and flower of this world but gives expression and shape to the life of the vegetable kingdom of the spiritual world. This is the answer to the question concerning the Divine economy, raised by the poet's words:—

Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear:  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

Angels get the benefit, if men do not directly; for the spiritual world is made richer and more beautiful by having its mineral and vegetable life ultimated and made definite in earthly forms. And indirectly men are benefited also, because they, as to their spirits, are living in the spiritual world and derive their powers of affection and thought from unconscious association with spirits.

Hence, another familiar maxim of the New Church is this: "The spiritual world is the world of causes; and the natural world that of effects." And as a cause never comes to anything, except in its effect, so the spiritual world depends for its efficiency and progress, and even for its stability, upon the natural world. But we should not lose sight of the fact that the service is mutual. As an effect cannot exist without its cause, so the natural world could never exist at all, and much less be of any use, without the spiritual.

Now let us apply this to our subject. The knowledge of God — the first link of the chain which binds men and angels to the Creator, and gives reason, and determines the quality of all the other links of the chain of existence — while it flows into every soul by universal influx through the heavens, never takes form, becomes definite, fixed, and capable of use, until receptacles are provided to receive and contain it by means of the earthly-sense experiences of men. Hence Divine Revelation must descend into the ultimates, the lowest and most external

things of life, before it can ascend into mediates, that is, into the planes of mental and spiritual activity. In other words, angels must depend upon men for the ultimate receptacles of truth about God and every other subject which interests them.

This gives us a useful definition of the church, namely: a man, or company of men, who receive the truths of Divine Revelation, and so embody them in their lives as to make them useful in the formation and progress of heaven. Thus we are taught:—

The church on earth is formed through heaven by the Lord, in order that they may act and be consociated as one. (*Apocalypse Revealed*, 879.)

The church on earth is to the angelic heaven as the foundation on which a house rests, or as the feet on which a man stands and with which he walks; wherefore when the church on earth is destroyed, the angels lament, and supplicate the Lord to put an end to the church and raise up a new one. (*Ibid.*, 645.)

All the good and truth of the church are propagated from the marriage of the Lord and the church; thus all that is essentially charity and essentially faith is from that marriage; but on the other hand, all of charity and faith not from that marriage, is not from legitimate but from illegitimate nuptials. . . . Whether a faith is a legitimate or a spurious offspring may be tested and known by the three signs mentioned above, namely, the acknowledgment of the Lord as the Son of God, the acknowledgment of Him as the God of heaven and earth, and the acknowledgment that He is one with the Father. So far, therefore, as faith departs from these its essentials, it is spurious. Faith is spurious and at the same time adulterous with those who regard the Lord not as God, but only as man. . . . It is remarkable that the more one deems himself superior to others in learning and judgment, the more prone he is to embrace and appropriate to himself ideas about the Lord that He is a man and not God, and that because He is a man He cannot be God; and one who appropriates to himself these ideas, introduces himself into companionship with the Arians and Socinians who are in hell. Such is the general spirit of the men of the church at this day, because there is an associate spirit with every man; for man without this cannot think analytically, rationally, and spiritually, and thus would not be a man but a brute; and every man attaches to himself a spirit similar to the affection of his will, and to the perception of his understanding that comes from this. To the man who introduces himself into good affections by means of truths from the Word and by life according to them, an angel from heaven is joined; while to him who introduces himself into evil affec-

tions by confirmations of falsities and by evil life, a spirit from hell joins himself. (True Christian Religion, 380.)

The important thing in Divine Revelation is that God may be made known not only as One, but also as one Divine Man, the Source of all manhood; into Whose image and likeness all are to come — so that our thoughts shall image His, and our affections be like His, making our works His, and thus conjoining us to Him, and associating us with one another, in heaven. We read:—

For no one can believe in a God, and love a God, Whom he cannot comprehend under some form. Wherefore they who acknowledge the incomprehensible, lapse in their thought into nature, and thus believe in no God. Wherefore it pleased the Lord to be born here, and to make this manifest by the Word, not only in order that it might become known on this globe, but that by this means it might also be made manifest to all in the universe who come into heaven from any earth whatever; for in heaven there is communication between all. (Arcana Cœlestia, 9356.)

We are taught that there has always been a church on earth in which this revelation of God as a Divine Man has been received and taught, and that without it not only would heaven be like a house without a foundation, but the human race itself would perish. We read:—

If there were not a church with which as with a heart the Lord might be united, through heaven and the world of spirits, there would be disjunction; and if there were disjunction of the human race from the Lord, it would instantly perish. This is the reason that from the first creation of man, there has always been some church, and whenever the church has begun to perish it has yet remained with some. This was also the reason of the Lord's coming into the world. If He had not come, in His Divine mercy, the whole human race on this earth would have perished; for the church was then at its last extremity, and there was scarcely any good and truth surviving. (*Ibid.*, 637.)

In the earliest church, symbolized by Adam, God was worshipped as the only Man, because He alone is self-subsisting, and all others depend upon Him for manhood. The fall consisted in turning from this and regarding self as man apart from Him, and thus in being "as God," as the tempter said. Every

decline of humanity consists essentially in thus taking manhood to self and denying it to God. So He is thrust out from comprehension, and removed farther and farther from the grasp of the thoughts and affections; and disjunction gradually occurs. Finally in the Jewish Church, and its idol-worshipping world, this denial was ultimated — God revealed as a man was crucified.

But a remnant received Him as the Son of God, and the perception of God the Father as a Divine Man was not wholly lost. For the Son was worshipped as a Divine Man and was regarded as like the Father, and in some mysterious way one with Him. But later, in order to maintain the papal dominion, it was decreed by a council of the church that the Lord had two natures, and that the human was not Divine. So its power could be transferred to the Pope as Christ's vicar (*Ibid.*, 4738). This was essentially a denial of this most important truth of Divine Revelation that God is a Divine Man. It has removed Him farther and farther from human comprehension, and it had almost completed the disjunction of the human race, and its consequent destruction, when the Lord made His second coming.

The second coming was not, as men had been taught to expect, in a human body, the Divinity of which had been, and could be denied — a body derived from the Virgin Mary; for that had been gradually put off during the Lord's earthly life, and had been laid aside forever in the grave — but it was in the glorified Divine-Human body and nature, in which He had ascended to the Father's throne above the heavens, and in which it is impossible to deny that God is the Divine Man from Whom all manhood comes, and upon Whom every man depends for existence.

In this glorified Divine-Human body He could not appear to any man except by opening the eyes of his spirit. Even before His ascension He could appear in it to the disciples of His first coming only by opening their spiritual eyes, as at His transfiguration, and after His resurrection, and to John in

Patmos. Hence not in a cloud of our earthly sky did He appear; but in the clouds of the letter of His Holy Word. And not to a gaping multitude of sightseers, but to a seer whom He had prepared and carefully trained to be His servant. Of this we read in Swedenborg's own words:—

Since the Lord cannot manifest Himself in person, as just shown above, and nevertheless has foretold that He will come and found the New Church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterwards opened the sight of my spirit, and so has admitted me into the spiritual world, and has granted to me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise, that from the first day of that call I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word. (True Christian Religion, 779.)

The way in which the second coming was thus made is more fully described in many parts of the writings of Swedenborg. Indeed, that is what these writings are engaged in doing throughout: they are the means and instrument of that coming, for they not only describe how the Lord revealed Himself in His Holy Word to His servant as the only God of the Sacred Scriptures in Divine-Human form, and so the only God of heaven and earth; but they give the key also by which the spiritual meaning embosomed within that of the letter may be unlocked: and they show how Swedenborg, as the servant of the Lord unlocked it, so that it could be learned and applied to life, not only in this world, but at the same time throughout the whole spiritual world. So by this instrumentality the Lord made His second coming not only to men on this earth, but also throughout the whole spiritual world, and thence to men on every other planet in the material universe. Hence the human race could no longer be disjoined from Him, so long as one man could be found to acknowledge and worship Him in His second coming as a Divine Man. Such a man, or a company of such men, however few

in numbers, can serve as a church on earth to be the heart by which the Lord can keep the world from perishing, and by which the heavens can be kept in association with the earth, and receive a basis, in the definite forms of natural thought and affection from the Word, for their spiritual life and progress. But let this not be understood as implying that it makes no difference whether there are few or many to compose the church of the Lord's second coming on earth, or whether they are earnest and devoted, or half-hearted and careless in their service to the Lord and His angels, and to the world. It does, indeed, make a difference; and earnestness and devotion is of greatest importance.

Nevertheless, the Lord made use of one devoted servant, to accomplish great things in the beginning of this new dispensation. He thus made His second coming completely. He performed the last great judgment that was needed to complete the three heavens, and to institute a new church in connection with them which is to be the crown of all the churches of the past. The angels need no longer lament the decline of the old church: nor need they ever again pray for a new church. By the breaking of the seals of the letter of the Word, and the unfolding of the great truth that the Lord glorified His human and made it forever Divine, to be the tabernacle of God with men, the prophecy was fulfilled in heaven, saying:—

The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days. (ISAIAH xxx. 26.)

In his work, the "Apocalypse Revealed," Swedenborg shows how the last book of the Word treats symbolically of the Lord's second coming, and he also describes as an eye-witness and participant the scenes of the great judgment which then occurred in the spiritual world. His own part in it may be inferred from No. 531 of that work, explaining the lot of the witnesses whose bodies lie, as if slain by the beast that cometh up out of the abyss, in the street of the great city, spiritually called Sodom and Egypt. He explains that these two witnesses of the Lord

in His second coming, represent those who from the heart confess and acknowledge that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue. These are the witnesses because they are the two essentials of the New Church which Swedenborg taught not only in this world, but also in the other. We read:—

I was suddenly seized with a disease almost deadly: my whole head was weighed down heavily: a pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt: I was half dead with severe pain: I expected the end. I lay thus in my bed for three days and a half: my spirit was affected thus and from it my body. And then I heard around me the voices of them that said, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the street of our city." And they asked some of the clergy whether he was worthy of burial; and they said he was not: "let him lie; let him be looked at." They passed to and fro and mocked. In truth this happened to me, when this chapter of the Apocalypse (chapter xi.) was being explained. . . . But after three days and a half my spirit recovered; and I went forth in the spirit from the broad way into the city, and said again, "Repent, and believe in Christ; and your sins will be remitted, and ye will be saved: if not, ye will perish." (*Apocalypse Revealed*, 531.)

And how has it been ever since, and how is it now, with the preaching of the two essentials of the Lord's New Church? For a long time that preaching fell dead in the streets of the cities, or doctrinal thought, of the various denominations of the Christian Church. Now, by the power of the Lord in His second coming, their own doctrines of vicarious salvation have lost their place in the world. It is no longer possible for Protestants to preach salvation by a vicarious atonement, that is, by faith, without works or a good life according to the Decalogue. And the same influence from the Lord in His second coming is permeating the Catholic denomination, so that the authority of the Pope or priesthood, as Christ's vicars to determine faith and prescribe sacramental works for the forgiveness of sins is now being challenged within the fold itself. Father Tyrrell, one of the leaders of the Modernists, is crying:—

Where is that God to whom alone both Pope and Council claim to be responsible? Is He immanent in the whole church where we can ultimately learn His Mind and Will; or is He away beyond the stars where we can know nothing of either, save what the episcopate is given to know by some mysterious intuition? By what vehicle does He speak and communicate with us? By voices from the clouds or by the gradual evolution of His Mind and Will in the collective spirit of mankind? (What We Want, p. 380.)

Here certainly seems to be a yearning for the Lord in His second coming and for direct access to Him. But while there is a distinct refusal to look for Him in the clouds of the earthly sky, there is a lamentable blindness and failure to turn to Him in His glorified, Divine-Human presence in the clouds of the letter of His Holy Word. The first witness still lies as if dead in the street of the city, and how can the second, the life of obedience to His Decalogue, be really alive without Him? The old, old tendency to deny that God is a Man, and to look for His bodiless and formless spirit in all men, and to glorify men in His place, still prevails. And this is due only in part to the Councils of the church in the past voting that the Lord has two natures, and that the human is not Divine. It is due partly also to natural science with its modern theory of evolution, which also assumes that it is not possible for God to be a Man; and partly to the higher criticism, which influenced by the spirit and methods of modern science, has learned to doubt the authenticity of the virgin birth and the real resurrection of the Lord.

And practically the same attitude towards the two witnesses prevails thus far in the Protestant denominations. Dr. George A. Gordon recently in an article in the *Harvard Theological Review*, on "The Collapse of New England Theology," makes this confession:—

Preachers in all communions have in large numbers turned from Trinitarianism. It is not publicly denied or discarded; it is secretly confessed to have become no part of the working philosophy of religion. (p. 165.)

That this means that the Unitarian view of the Christ has

taken the place of the Trinitarian, is shown by the following words from the same article in reference to the Unitarian movement:—

Here the failure of the New England Divines meant disaster to their cause. They lost the chance to appropriate the Christian doctrine of man, to affirm two incarnations, one in all men because they are children of God, the other in Jesus Christ as the supreme Son of God; one universal, and the other ideal, in the light of which the universal is to be understood. They lost the chance to renew in a deeper and surer way their doctrine of Christ and their doctrine of God through the new doctrine of man. (p. 149.)

Dr. Samuel A. Eliot, President of the American Unitarian Association, writes of their exclusion from the Federation of Churches:—

They meant to exclude us by making their basis of fellowship a belief in the divinity of Christ, but the fact is that Unitarians and Universalists can stand on that basis just as squarely as the adherents of old-fashioned orthodoxy.

We all believe in the divinity of Christ. Our faith is indeed very much larger than that of the gentlemen who deny us Christian fellowship. They believe that God was in Christ in some special and peculiar way. We believe that the divine nature is latent in all the children of God.

But may we not trust that this is only a transition stage in all the denominations, a condition of vastation of the doctrines of the past in preparation for a reception of the Lord in His second coming? In the midst of it all, tendencies in that direction may easily and frequently be discovered. For instance, Prof. Wm. Newton Clarke, holding the Chair of Theology in Colgate University, and engaged in training Baptist ministers, confesses his inability to explain the Divinity of Christ, but adds:—

Though it is not yet theologically defined and explained, we behold in Him a relation to God that we find nowhere else, and one that will prove to be best accounted for by the sublime doctrine of the prologue to the Fourth Gospel, that God was in Him as He never was or will be in any other human being. (*Outlines of Theology*, p. 266.)

While much objection has been made to the influence of modern science and of the higher criticism upon modern thought, a New-

Churchman can hardly fail to note in it the shaping hand of the Divine Providence. For scarcely any one now expects the Lord to come again in a cloud of the earthly sky. A more spiritual conception prevails as a preparation for receiving the truth. The belief is now general that the fulfilment of the Lord's promise began at Pentecost, as a spiritual coming to His followers, and that it has been going on under various vicissitudes ever since. And that now it is especially active and successful. Professor Clarke sums it up in these words:—

No visible return of Christ to the earth is to be expected, but rather the long and steady advance of His spiritual kingdom. The expectation of a single dramatic advent corresponds to the Jewish doctrine of the nature of the kingdom, but not to the Christian. (*Ibid.*, p. 444.)

Far short of the truth, as given with such marvellous fulness by Swedenborg, this surely is; and with little to satisfy the intellect and the heart; for it gives no Divine-Human Presence with which there can be conjunction, and it opens up nothing of the spiritual meaning stored within the letter of the Word. Still, it may be regarded as a step of preparation, for it leads the mind away from the material plane to the realm of spiritual life.

Another similar step has been taken under the direct aid of the higher criticism, namely: the adoption of the truth that the early chapters of Genesis are not to be understood literally, but allegorically. Not long ago the whole Christian world regarded this teaching of Swedenborg as heretical. Now it is an interesting fact, as well as an encouraging sign of the times, that only a belated Pope objects to it, and in his own fold. For he has removed Professor Minocchi from his chair in a Catholic Institute at Florence, Italy, for holding, in a lecture on these chapters of Genesis, that the narratives are not to be taken historically, but as symbolic teaching of religious truths. When called upon to recant the Professor answered:—

Never will I offend God in denying the known truth in order to please men. And for this reason, as a Catholic, respectful to the will of authority, I bow myself to the decision of my superiors, hardly concealing the joy of

giving for God and Christ, by this affirmation of conscience, testimony to the simple truth of Christianity. (*Passing Protestantism and Coming Catholicism.* By Newman Smyth, D.D., pp. 113, 114.)

In the Anglican Church, where there is more liberty than in the Roman, Canon Wm. Sanday, of Christ Church, Oxford, the most eminent scholar of the higher criticism in England, goes still farther, and in a new book, entitled "*The Life of Christ in Recent Research*," urges that there is a symbolism running through all the Sacred Scriptures, which must be studied and understood in order to interpret them aright. Indeed, he goes a long way towards the New Church in its doctrine of the "Divine Style" of the Scriptures. And what is better still, he indicates how the use of this by the higher criticism will lead not only to a better understanding of the Scriptures, but of the Lord Jesus Christ also, in whom they have been made flesh.

In his fifth chapter entitled, "*The Deity of the Lord Jesus Christ as Expressed in the Gospels*," after summing up the prevailing theory of the higher criticism, he says:—

I am free to confess that in the theory, thus broadly stated, there seems to be a large element of truth, and of what I suspect for most of us will be new truth. I doubt if we have realized — I am sure that I myself until lately have not adequately realized — how far the center of gravity (so to speak) of our Lord's ministry and mission . . . lay beyond the grave, . . . to what an extent He conceived of the kingdom of heaven . . . as essentially future and supernatural. . . . I doubt if we have appreciated the preliminary or preparatory character of His mission; the gradualness of the disclosures made in the course of it; in particular, the "mysteries" or secrets which were an important part of His teaching — the mystery of the Messiah, the mystery of the kingdom, the mystery of suffering. (p. 121.)

The mystery of the Messiah is unfolded in the truth that Jesus in His humiliation was more than man, in His exaltation was one with the Father. (p. 141.)

And in showing that this is the trend of the best scholarship of the higher criticism, he quotes extensively from other writers to the same effect — notably the following from Dr. R. C. Moberly's "*Atonement and Personality*":—

Christ is God, not generically but identically. For the word God does not admit of a plural. And Christ is also Man, not generically but inclusively. He is not one man amongst many. . . . His Humanity was not merely the humanity of a finite creature, but the Humanity of the Infinite God. It had therefore a unique capacity for universal relation. And the means whereby that universal relation is realized is His Spirit. (p. 233.)

"He is not two, but one, Christ." He is, then, not so much God *and* man as God in, and through, and as, man. It is a mistake to keep open, as it were, a sort of non-human sphere, or aspect, of the incarnation. (p. 234.)

Extended notices of Dr. Sanday's book, prepared by the writer of this article, were published in the last two numbers of the NEW-CHURCH REVIEW. (Vol. XV., pp. 476 *et seq.*, and 626 *et seq.*)

H. CLINTON HAY.

## A SPIRITUAL UNIVERSE THE COROLLARY OF A NATURAL ONE.

It is proposed in this, as a preliminary paper, to prove from the existence of the natural universe and its science the existence of a spiritual universe and of a Divine and Infinite Being, the Creator and Preserver of all things.

A subsequent paper will continue the subject and show that from the very nature of this Being He has revealed Himself to man throughout the ages in various ways, both by spoken and written Word, and finally by His personal advents: the first in the flesh on earth, with the consequent completion of the written Word; the second in heaven in the spirit, and on earth by the revelation of the spiritual senses of the Holy Word, by which He absolutely completes and endorses its Divinity for evermore.

The idea of a God is so universal in the world (even being acknowledged by those who deny His existence, yet cannot account for their own), that I have no hesitation, for the purpose of these arguments, in taking it as proved to the extent of a general idea. But so far as to any real knowledge of the qualities and character necessary to fill up the particulars of the idea, and give a true conception of His real nature, the world in general is lamentably deficient. This is especially the case in connection with His relations towards man, as Creator, Redeemer, and Regenerator, on which matters the teachers of religion, as well as infidels, atheists, and scientists are all more or less alike in their ignorance and in their inability to see anything beyond the limits of natural science.

This being the case at the present day, accompanied also by a greatly increased freedom of thought and an enhanced spirit of enquiry into religious beliefs which do not meet the requirements of the newly awakened intelligence, I have, in the present

paper, endeavored, as far as possible, to base my arguments on natural principles to start with, using such as are likely to be acknowledged by those who have limited their thoughts to the natural degree, principally or solely, but who are not in a state of negation altogether. From these I propose to rise to the conception of higher things, even to some faint perception of the nature and attributes of the Lord our God.

I will begin by stating some principles on which my arguments are based, which will not, I think, be difficult of acceptance, and may lead the reader to adopt my conclusions:—

Nothing that exists was the cause of its own existence.

Every thing that exists is the effect of a prior cause.

That which exists from any cause subsists also from the same.

Subsistence is continuous existence.

The cause is both prior and superior to the effect.

Every cause exists as the effect of a prior cause, and every effect, in turn, becomes the cause of a posterior effect.

In everything that exists there are three things: namely, End, Cause, and Effect. That is, a purpose for which it is intended; a means by which it is produced; and a resultant effect in which it exists.

In operation, end, cause, and effect are in successive order. In completion in the effect they exist in simultaneous order, the effect being the complex, continent, and basis, of the prior degrees.

Every whole is of the same category as the parts of which it is composed.

Degrees are of two kinds; namely, continuous and discrete.

Continuous degrees are on the same plane, and of the same category. They vary only by comparison, as less or more, bright or dark, heavy or light.

Discrete degrees are on different planes, and differ in kind, as end, cause, and effect.

End is a purpose of the will which stimulates the understanding to find a cause, by which an effect can be achieved, and in which it can exist. The end is inmost, the cause intermediate,

the effect external, and neither is continuous into the other.

The Infinite and the finite are discrete from each other.

The Infinite is altogether so, being uncompounded and indivisible.

The finite is both compounded and divisible.

The Infinite had no beginning, and will have no end.  
IT IS.

The finite existed from the Infinite and will continue to subsist from it forever.

Natural creation, being finite, had therefore a beginning, but, being derived from the Infinite, it will never end.

Time and space are adjuncts to natural creation only, having had no prior existence.

They are therefore finite, and in themselves neutral and causeless. They affect natural things solely, but serve in this world as a basis by means of which spiritual things are apparently included.

Natural creation commenced in the lowest forms of material substances, and was continued in an ascending series, through all its degrees of mineral, vegetable, and animal, up to man.

The form that first existed did not cause its own existence, but was the effect of a prior cause from which it existed. This cause was the effect of one still prior and so on, each successive cause being superior in degree to its effect.

This ascending series of causes, being all finite, existed from the Infinite as the First Cause of all; and as no multiplication of finites can produce Infinity, they were, when viewed as a descending series, all effects from the First Cause alone.

The highest forms in nature, including man, though prior as to end, could not exist as effects until the lower forms by which they could be supported had been created.

Man was therefore the ultimate end, and thus the culmination of all natural existences, and consequently the reason for the pre-existence of the inferior forms.

The Infinite, being uncaused and uncreate, and prior to all created things, and therefore also to time and space, which belong to such things only, is not bounded by them.

Not being bounded by time and space, God, who is infinite, is also eternal and omnipresent. He is therefore in all time without time, and in all space without space.

God, being infinite and eternal, in no wise compounded or divisible, must be One, and only One. More than one Infinite is impossible.

To the rational mind universal creation bears evidence of infinite love, wisdom, and power, in the Creator. From Him these are derived finitely into His works, and are there perceived by man, who finds in the study and investigation of them and their uses the source of all his scientific knowledge and intelligence.

Love, wisdom, and power are attributes that can only exist in a person. They exist in God the Creator, who must therefore be a personal being, an infinite, Divine man.

God, being infinite and eternal, is the same in all His attributes. He is, therefore, also infinite in person, and thus a God of infinite love, wisdom, and power in one adorable person.

His infinite love is the Divine *Esse*; His infinite wisdom is the Divine *Existere*; His infinite power is the Divine Operation, or Holy Spirit, by which the Providence of the Lord operates in the universe. The *esse* and the *existere* are, respectively, the Divine End and Cause, which unite, as in the effect, in all the operations of the Lord's Providence.

Man is created with two faculties which, in a finite degree, are receptive of the Divine love and wisdom. These are his will and understanding. The former is the receptacle of the Divine love; the latter of the Divine wisdom. In his works he presents evidence of the character of his reception.

These two faculties comprehend his whole mind. His will includes all his desires, loves, and affections; his understanding comprises all his knowledges and thoughts; and both coexist in his works and actions of every kind, good or bad, which are their effects.

The Divine end in creating the universe was its culmination in a being in whom should be comprehended the prin-

ciples of all things; that, in fact, he should be a microcosm. Such a being is man, who is made capable of reciprocating, in freedom, his Maker's love, and understanding something of His wisdom and power, and thus of living in a state of happiness and use to all eternity.

Creation necessarily began at the lowest and most external degree, in order to prepare a basis for all higher degrees up to man, who, the purposed end, could not exist without the means of subsistence.

The Creator therefore, by means of a series of discrete degrees of atmospheres descending from Himself, ultimated His creative powers to the natural degree. By means of these He formed the natural sun to be the source of matter, and of all the natural atmospheres and forces.

This natural sun was created to be the succenturiate representative, on the plane of nature, of the spiritual sun, which is the first proceeding sphere, or emanation from the Divine, from which the spiritual atmospheres were successively derived, and by which the natural sun was formed.

The spiritual powers of this higher series of atmospheres, when ultimated in the sun, induced a tremendous vortex of natural forces, forming the solar vortex, resolving later into the system of earths, with all the activities needed to develop matter into material substance, and begin, and carry on to the finish, the whole series of natural creation.

The reason was that the spiritual atmospheres, and the natural ones which they vivified, could produce nothing except by the reaction of the ultimate dead and inert matter in which they all closed, but which was capable, by this very inertia, of reacting to their influence, and by degrees coming into existence, at first in the form of material substances, next as vegetable things, and finally as animals, by a progressive series, where each upward step prepared the way for the higher stages of existence.

The solar vortices represent, in a material form, the powers of the spiritual atmospheres. These latter, in themselves,

are pure motion only, involving neither matter, nor change of place or direction, but of state only, being like the action of the will on the organs of motion in the body. When translated, they exist in matter as motion in space and time. Stillness is death, annihilation.

This vortical motion is observable, not only in the revolutions and rotations of the planetary systems, but also in all their parts to the most minute atom or molecule; and in the natural atmospheres of aura, ether, and air, by which these activities are conditioned, and the various characters, qualities, and uses of material substances are produced as they exist in the three kingdoms of nature.

Material substance is created matter, and is all we know of matter by the senses, for it cannot be isolated. We can only conceive it by mentally abstracting all qualities from material substance, which simply results in a nonentity. We can, from any material substance, remove all its present distinguishing characteristics; but, in so doing, we only transmute it into another form with other qualities. All that remains unchanged is its relation to the gravitating aura, by which material substances are fixed in nature. All, therefore, that we can know of matter is that it is the ultimate inert sphere in which the powers and forces of the spiritual and natural atmospheres close, and from which by reaction creation proceeds.

Matter, therefore, having no qualities in itself, cannot give that which it does not possess. Hence it follows that the qualities and uses of natural things are derived from that which causes their existence, which is on a superior plane, not from that which serves merely as the basis of their fixation on the plane of time and space.

For the same reason it is impossible for the inferior forms of creation to transmit to successive superior forms the higher qualities the latter possess.

Consequently, in the ascending scale of Nature, each new form must be a new creation from successively higher causes, though it could not have come into existence prior to the inferior forms which prepared the way,

It is by deducing their theories from mere appearances that scientists have taken for granted that because creation, in its external aspect, commences from the lowest forms, it has no prior origin, and that the ascending series is evolved from and by the lowest, which thus become the causes of the highest. Copernicus corrected a similarly erroneous theory in astronomy, and this view of evolution will also be corrected when it is perceived that in nature, as in geometry, the circumference is derived from the centre, and not *vice versa*.

The qualities, forms, and uses of material substances constitute their true substantiality. They enable us to perceive them by our senses, and to study them scientifically and experimentally. By these we differentiate them from each other, building up the sciences by the knowledges thus acquired, and the arts of invention and use by their application to the service of mankind.

As all the substantiality of created things is given by the Creator in the order and degree of their use, therefore God, being an infinitely Divine person, must also be infinitely substantial; that is to say, Substance itself.

God being Substance itself, it follows that all things in the nearer degrees to Him are more substantial than those that are remote. The spiritual universe is therefore more substantial than the natural; and the human soul is the source of the substantiality of its material body.

The Divine purpose in creating man being that he should, in perfect freedom, reciprocate his Maker's love, and be capable of eternal life in a state of happiness, it was necessary that he should first be born into a natural life on earth, there to live in perfect freedom to form his own character for good or ill, as he may choose in accordance with his ruling love.

The limitations of natural space would make eternal existence in the natural body impossible. Therefore as human life, once caused to exist, can never cease, some other provision is necessary for its perpetual continuance. This is supplied in the spiritual universe, where, untrammelled by time and space,

there is no limitation as to the accession of new inhabitants, but rather an increase of perfection to eternity.

The natural universe is, nevertheless, absolutely necessary for man's first stage of existence. In it he is enabled to form the basis of his eternal state. For as the spiritual world is established on the natural world as a basis, so man's spiritual existence is founded on his natural life, having been formed in it and by it.

While living in the natural world man is a spiritual being, having a material body temporarily adjoined, but not conjoined, as it is never part of himself. This body receives its form and appearance from the soul within, being, in fact, a simulacrum of the man himself and bearing the appearance of his personality and identity to others. But man's real individual identity is established in his spirit, which is himself from first to last, the only change being that of state and spiritual growth, as his character is developed, while in all the changes nothing that has been once ultimated in his life is ever lost. The growth of the spirit is therefore by accretion only, of those things that have been conjoined to him by being in agreement with his ruling love.

The adjoined material body serves to keep man within the region of time and space during the term of his natural life. It is in a state of perpetual fluxation, being sustained by food which is assimilated, to replace every moment during natural life that which is rejected as effete. There is thus a continual process of destruction and reconstruction going on under the guidance of the spirit, but subconsciously, by which it is maintained in a state of representative identity to the spirit within. In no other way can matter appear to live. Only at death do these fluxations cease, and then the material body is resolved into its elements.

Being thus spiritual in a natural body, man is, at once, a denizen of both worlds; but consciously so in the external one only. He is, however, a recipient of mental impressions from both which constitute his thoughts. Some of these he perceives

to arise from external associations, others come he knows not how or whence. Those that coincide with the affections of his ruling love he acts upon, and thus appropriates in his life; the others he does not favor, and altogether rejects.

During his life in the world man is kept in a state of spiritual equilibrium by influences from spirits of similar states to himself, who are consociated with him by the Lord for this purpose. Of himself he is hereditarily prone to evil, but during infancy and childhood his associate spirits are all angelic, and infuse states of innocence and love which form a basis for the resistance of evil, which remains through life. As he grows older his hereditary tendencies become active and his spiritual companions vary accordingly; but an equilibrium is still maintained to insure his freedom and rationality. The antagonism between the evil and the good is felt by man as a temptation on every occasion when he makes a choice. But his own casting vote, given in perfect freedom, decides for good or evil.

Man thus fixes his own life in accordance with his ruling love. The Lord, nevertheless, uses every possible means, without restricting his freedom, to lead him to heaven, where he will be happy forever to the full extent of his capacity. But if he reject from his life all that would lead him there, he will still go where he prefers, but it will not be a state of happiness; for evil desires promote their own punishment.

The happiness of heaven consists in the fulfilment of every desire. The misery of hell in their restriction. For all heavenly desires spring from the love of God and the neighbor, which, being for the benefit of all, are necessary for mutual happiness, and being reciprocated are immensely multiplied. But the desires of those in hell spring from self-love and hatred of others. These also are reciprocated and thus intensified, so that unless they were restrained they would be mutually destructive.

The states of all in the spiritual world are determined by their individual ruling love. In this consists their own identity. Deprived of it they would cease to exist. Hence

every one on leaving this world is permitted to choose for himself his eternal state in the next, and his choice is inevitably in accordance with his ruling love. For states in the spiritual world are necessarily permanent. The term of probation ends at death in the natural world.

If man had been, in the first instance, created a spiritual being without the previous equilibrium of natural existence, he would have been instinctive only, wanting the liberty and rationality that distinguish him from brutes. He could therefore commit no sin having no power of choice. Milton's poetical invention of Satan is an impossible being altogether. There is no angel in heaven or devil in hell that was not a man on some earth in the first place, and there formed his character and chose his own eternal state.

The character of every man at death is always more or less mixed, so that God alone can judge as to his future state. We see his actions which we may or may not approve; but we cannot explore his motives. Our estimate is solely external. He is virtually his own judge, and pronounces his own sentence, by selecting his final state in accordance with his ruling love. For in that love is his real life and identity, by which he differentiates himself from all others; and he can only exist among conditions which correspond to his own character. Hence if his character be founded on the love of God and the neighbor he finds a place in heaven; but if on the love of self and the world, in hell.

In thus choosing his own eternal state it is absolutely imperative that he should altogether reject all that does not agree with it. In this life mixed states are permitted, with the view that good may be preferred; but good and evil, the true and the false, are antagonistic, and cannot be allowed to remain together in man's final state. With most persons the separation is not difficult or long; but hypocrites are less easily dealt with, and the process is painful.

It has been shown that God is a Divine Man. He is, indeed, the only Man; and men are finitely made in His image

and likeness, in proportion as they love God and their neighbor. The human shape as to the body does not make us men, but the spiritual human form of the soul, which is the real self, of which the natural body is only an effect.

The terms, form, and shape are often used as synonyms; but in the present case they should be discriminated. Form has a more interior meaning than shape, which is respectively exterior. A statue may be outwardly in the human shape, but it is devoid of all that goes to make the human form in every particular of the body from skin to brain, all of which conspire to mould the outward shape which, alone, the statue counterfeits.

The natural body is in its perfection when the human soul dominates the whole so fully that every fibre fulfils its part in the great scheme of the microcosm, in perfect order of service; when the wondrous maze of circulation, in which the brain, the heart, and the lungs, unite to maintain the whole in full correspondence with the spirit which infills it throughout, goes on unceasingly; and when every material particle that has served its temporary purpose is withdrawn to be rejected, and its place supplied by another, under the guidance of the soul within, and of the universal humanity that rules in creation from God Himself.

When the change called death takes place everything of the human form is withdrawn with the spirit. For a brief period the shape remains, but the life and living use are gone. Instead of vital interchanges of material substances decomposition, rottenness, and stench prevail; for all is withdrawn from spiritual influence, and relegated to ordinary natural disintegration. All human semblance is lost, and by degrees the whole is resolved into its original elements, which only appeared to live while adjoined to the soul within.

Since the Divine Humanity infills creation, so that all things emulate the human form, and since man cannot be perfected, but only prepared for perfection, in his natural life, a spiritual universe is provided, in which his existence can be

continued forever in increasingly advancing states, and where humanity is seen in all its glorious beauty and completeness, as it more or less approximates the image and likeness of the Lord.

We have seen that every whole is of the same category as its parts; hence all the collective humanities of the world are human in form, both in whole and in part, as nations, communities, cities, societies, and so on. In each can be found the head, body, heart, lungs, brain, limbs, and other human uses that are part of its constitution.

The same organization prevails in heaven; but in a more perfect order, and with greater infinitude of variety. For in this world the parts are all of mixed, unfinished states; but in heaven they have been reduced to order by the rejection of everything discordant.

The universal heaven, which is composed of all the just, made perfect in all worlds, is also of the same category as its parts; and as these are human and infinitudinous in their variety, they constitute one great human entity, or universal Grand Man, in which every unit, the most minute fibre, as well as the great and ruling organs and viscera, are represented in all their full and ever-increasing forms of beauty and use and harmony of parts.

Not only is the universe of the heavens thus constituted, but all the divisions and subdivisions that form the general heavens, with their communities and societies, down to the individual angels of every degree, are all distinctly human, and fill their separate uses in the Grand Man.

We may thus see that every one is a complex of harmonious parts; and such as is the harmony such is the one. An absolutely single thing cannot exist; it must be harmonical. Every society in heaven thus forms a one, and all the societies together, also. This perfection of unity is from the Lord alone, whose love is, to the spiritual universe, as gravity in the natural; that is, the means by which the whole and all the parts are reciprocally united as one. This perfection of unity is well

exemplified in the human body, where an infinitude of parts makes one man, the unit of the universe. And just as the human soul rules the human body as one, so does the Lord govern the universe.

The Divine Humanity of the Lord Jesus Christ similarly governs the more heterogeneous grand natural man on earth, which, like its component parts, is in a mixed state. Being in the human form and constitution, but in course of probation, the Divine Providence, to suit the individual states, sometimes assumes the form of Divine permission.

It is supposed by some that the permission of evil and misfortune is irreconcilable with the idea of a God of love and mercy. This feeling is due to taking appearance as reality, or external evil as if it were internal, confounding the effect with the cause. Evil in the heart leads to external evil consequences, which have a restraining effect on evil acts, and are permitted by the Lord to that end. It sometimes appears that external evils affect the good more than the wicked; but God, who sees the heart, directs the incidence of our trials to develop our best qualities. Every test to which each of us is subjected is mercifully suited to our several ability and our eternal needs; and no one is ever tested beyond his strength. Indeed, if we could exchange our experience with that of some envied person we should, after trial, prefer our own.

The Providence of the Lord follows every man at every moment of his life to preserve his freedom, and yet to guide him to eternal happiness; or, if he rejects this guidance, to restrain him, as far as possible from lower states of evil. So long, therefore, as he is capable of assimilating good into his life, or if his evil states have so enslaved him that improvement is impossible, his life is either prolonged or shortened, as may be best for him.

When at death the spirit is separated from the material body, life is still continued, but with senses more perfect than before. At first the man is still in his natural state of mingled good and evil and can scarcely perceive his change of existence.

On first awakening in the spiritual world he is received, whatever may be his character, by angels of the celestial degree, who greet him with tender affection; but his mixed natural state soon leads him to such as are more in consonance with his affections. In a longer or shorter period he makes selection of his future life by his new experiences, rejecting what is opposed to his life's love, and clinging more closely with what agrees therewith. His state is thus confirmed for good or evil, and he seeks the society in heaven or hell that is congenial with his affections.

This process of segregation and repudiation of things that disagree is absolutely necessary in the spiritual world, for good and evil cannot possibly exist together. But it is done by the man himself with no violation of his freedom; for in so doing he confirms himself in the state that he chose during his life on earth.

With many this separation of states is not tedious or difficult; but where bad habits have been carelessly adjoined to the external life while the general state is good, or where the mask of goodness has been hypocritically assumed for evil ends, much suffering is involved, and the period is greatly prolonged.

These states, especially the latter, approximate to the sin of profanation, which the Divine Providence is ever seeking to prevent. For it consists of the close admixture, wilfully in the life, of good with evil, truth with falsity, so that they cannot be separated; and the individual is thus shut out from heaven or hell. Such a one is neither angel nor devil, but is, as it were, spued out by the Grand Man as vomit,—a state more terrible than the deepest hell.

The Divine Providence is ever careful to preserve man in freedom throughout his life. But when it is foreseen of those born, that some have hereditary tendencies beyond their power to resist, they die and become angels. Hence the early death of children in the present evil state of the world. Hence also there are rarely offspring to adulterers, and they generally die

young. But all who come to maturity have freedom to choose heaven.

It may be well here to summarize briefly the main points of our argument. It must, however, be admitted that in the scheme of cosmogony we have presented there is a homogeneity and unity of purpose that rules throughout. At the same time the prevailing relation of end, cause, and effect and the consequent doctrine of discrete degrees, give a probability, not possessed by the many conflicting theories that exist, which are founded on apparent, rather than real truth.

The unity of design observable in creation, which is due to the unity of purpose in an infinitely wise Creator, who is also an Infinite Man, is derived from the Divine Humanity of the Lord, God, and Saviour Jesus Christ. By Him the vast universe of nature was created as the breeding ground for heaven, of men formed in His own image and likeness, and who are capable of reciprocating His love. Thus has He provided for building up in the illimitable universe of heaven a grand complex of humanity, which, in its finite degree, is eternally perfecting an image and likeness of Himself.

In the scientist's theory of the evolution of all things from matter and force, there is the inherent fallacy of the effect being superior to its cause, or that precedence in time was causative; that is to say, that matter produced monads, and monads produced man, on the *post hoc propter hoc* principle, in fact, that the lesser produced the greater, which is impossible.

There is further the inherent difficulty of defining the two assumed original factors, matter and force. If they are only symbolical terms used to represent action and reaction, they require a preliminary something to account for their existence, and to show how they operate and what guides and regulates their interaction. Have they an end in view and means provided to produce the required effect? If so whence came the necessary intelligence? Or, are we to fall back on the materialistic formula of a fortuitous concourse of atoms?

Then with reference to the question of a definition of these

artificers of creation. Have they been separated and isolated? If so, what are their individual qualities in that state, if they have any? Or, are the terms matter and force general rather than specific, the former including every form of material substance, and the latter all the solar forces of the natural atmospheres? Were they self-existent or accidental? Did they exist from eternity and therefore before time and space, or were time and space co-eternal also? This is plainly impossible, as time and space are finite in all their parts, and therefore finite however extended they may be. These and numberless questions may be asked, but cannot be answered definitely, for materialism is only held by those whose hearts reject the idea of God and whose minds never rise above the level of the senses.

Matter, *per se*, is truly a nonentity, a negative nullity, incapable of isolated existence. It can only exist as material substance. It possesses no quality, unless inertia is a quality, or, indeed, unless inertia is in itself that which we consider matter. It is, in fact, as we have previously said, the ultimate sphere of creation, where all the atmospheres, by means of which creation was to be effected in a basis of space and time, finally closed their activities, so that an inert basis may be provided, which, when acted upon by the solar forces, may react in forms and uses, fixed in nature by the gravitating aura in a perpetually equable degree of attraction; for, however the experimentalist may decompose and recompose material substance, the weight of the whole remains unchanged, though specific gravities may vary. If matter had any other character than inertia it could not serve as the fixed basis of the multitudinous variety of material substances and forms. That which separates the diamond from other forms of pure carbon is not the matter which is represented by the inert weight, which remains unchanged in its combinations; but is the substantiality of its form, which gives it its special qualities.

In regard to the modern innovation into the materialistic theory of creation of an undefined and unregulated force, it is only an evidence of the weakness of the hypothesis that was

found to require something to whip up the dead horse of matter into some kind of life. That inertia required some stimulant is evident; therefore force has been introduced for the purpose. Experience proves that force will produce no useful effect without direction from a higher plane; and if man-made machinery requires guidance in operation, surely the forces of nature want it also. Besides, we know that the works of nature far surpass the works of man, having a depth of excellence he can admire, but never reach. Are we, then, to assume that these things come by chance or accident, when inferior works require vast powers of intellect on the part of man to produce? And even then he could not give the qualities that serve his use, to the natural things with which he operates. Are they, then, given by blind force and inert matter fortuitously working together?

There is no escape from the dilemma but in God, and it is the only rational way to avoid it. In God we have the infinite power from which all the natural forces are derived, the love that maintains them, and the wisdom that directs them. All are infinite, and are the source of all the mental powers possessed by man, the uses of which are only now beginning to unfold, and they are capable of endless increment.

The materialist sees only continuity between animals and men, and merely comparative difference between their minds. He does not realize the discrete discontinuity between the *anima* and the *mens*; the instinctive and the rational; nor between the limited freedom of the brute, wholly circumscribed by its form and instincts, and the perfect and unlimited freedom of Man, which can be perverted even to the denial of Him from whom it is received. Man alone is free to sin, in order that he may refrain. The brute is incapable of sinning.

Neither does the materialist discern the discrete difference between power and force, terms which are indiscriminately used when the latter only is appropriate. Surely there is a difference between the mental power which designs a machine, and the natural force by which he propels it to its use. Without

the former the latter would be useless. The forces of electricity were existent ages ago, but only of late have we seen them harnessed to our world-wide daily service, instead of being a scientific toy in the lecture room as they were at the end of the eighteenth century, when Franklin identified them with the flash from the thunder-cloud. But later on Davy used them scientifically, and since then they have been applied by mental power in wondrous ways. These forces are the same as ever, but the human mind has advanced. The *nunc licet* has been uttered, the mental fetters have been broken, and freedom has reached man on every degree of his life, natural and spiritual; but, as is the case in all the operations of God, the apparent beginnings are in the natural degrees of man's mind, where the natural sciences are; but in the spiritual degrees we find also religious disturbance and a greater search after truth. This will soon be found. The light is there, and will be acknowledged when the eye of the understanding shall be accustomed to its brilliance. There are, for the present, some who still think the human brain a mere voltaic pile, and thought a process of electric action. If so, it seems strange that no thinking machine has been included in modern inventions, as well as a speaking machine, the parrot-like gramophone. We can talk across oceans and continents, but the brain still holds its own for the thinking.

The question of God's revelation of Himself to man is another part of the general subject treated of in this paper, but it requires to be dealt with separately later on. It is a subject on which not only those are blind who deny God and treat religion of any kind as superstition and folly, but even the teachers of religion themselves are at a loss to defend the Bible against its enemies and critics, and so virtually yield the case which they would prefer to maintain if they could. The Lord in all His dealings with mankind works with infinite wisdom and simplicity; and we shall find that the manner in which He reaches down to man is really alike in every case, in creation, redemption, and revelation.

J. B. KEENE.

## LIVING.\*

LIFE! What a ring the very word has! Its presence in anything makes that thing an ever fresh, an ever more entrancing miracle of attraction; its absence leaves it the saddest thing imaginable. How eagerly as we draw near the springtime do we look for the return of life to our wonderful world of nature; how gladly do we welcome every fresh evidence of its coming! No wonder the ancients, with the vivid imagination which then still lingered in the "youth of the world," personified this life into a beautiful goddess returning from a weary exile and re-awakening everything of earth to welcome her.

And amongst the innumerable forms of its manifestation, human life is the most attractive. See it when it first comes amongst us in the form of a little babe, every part so tiny yet so perfect, breathing, noticing, responding to affection. See him when he wakes up happy from sleep, his very flesh a warm, ruddy, palpitating envelope of life, stretching out his limbs, reaching out every way for means to express the abundance of that force that we seem verily to see coursing through every part of his marvellous little form.

Notice the same force as it shows itself in the growing boy or girl. Every movement of the strong, well-nurtured child, whether in action or in repose, is a miracle of supple grace, of the wonderfully balanced powers of life, ready for anything, quick, eager to respond to any external stimulus, tireless in the pursuit of anything it loves.

See it again in its full physical perfection in the flowering beauty of adolescence, the perfect poise of part with part, the self-reliance, the vigor, the latent power, all contained within the beautiful symmetry of the human form divine. What

\* An effort to present the doctrine of Charity in popular lecture form.

wonder that the Greeks, whose civilization brought them apparently to the acme of external perfection, should have deified this climax of the physical nature, and modelled the statues of their divinities after their own young men and maidens!

And yet how poor a thing is this same physical perfection of life in any age, if there looks out through the wondrous windows with which it communicates with the world, an animal, and not a man; if the boy or girl is ungenerous of disposition, unclean, wilful, intent only upon an abundance of pleasure for self; if the man or woman is self-indulgent, insistent on being served, never on serving, looking upon personal satisfaction as the be-all and end-all of life! It means that this wonderful force that God has created in each of us, that God and all good men have been for ages working upon first to initiate at its best and then give the fullest possible range of expression to — that all this is wasted. The individual who is appropriating it all to himself, turning it inward instead of outward, by just so much is setting back the progress of humanity. To have the physical perfection of life with the soul of a man-animal, is like having a wonderfully constructed and adorned temple for a divinity, with the purpose of it all, the god, left out; nay, worse, replaced by some ugly, evil beast. If we allow ourselves to read life so, we misunderstand its meaning, we ignore its purpose, we miss all its real value. Let everyone who has received this divine gift of life,—most of all, those who have received it in any special beauty or perfection,—pause before he insult the Giver by using it to defeat the very end for which it was given.

For herein lies the difference between the appreciation of life from the merely natural and from the spiritual point of view. A merely natural-minded person looks upon life as coming somehow from within himself, or from the will of his parents, ignoring the fact that those who long the most for the reproduction of their own life often fail of achieving it, and that those who, alas, look upon such reproduction as an intrusion on their own selfishness instead of as the heritage of the Lord, often have the most of it. No; say what you will, apart from the deliberate debauch-

ing of our noblest human powers, God is as much the creator of life to-day as He is described as being in the very first chapter of His Holy Word. The spiritual man, then, recognizes all his life force as the Lord's gift, a gift which can reach its full value only when used for the purposes for which it is given, which are, the satisfaction of the deepest, noblest desires of the soul, the enjoyment of which also gives increasing satisfaction to Him who implanted them there, a mutual satisfaction which He designs all our circumstances here to commence, and our life hereafter to complete in His own very presence. In short, our life is given us to glorify the Giver, in the process of which we achieve our only perfectly satisfying destiny; as Browning says,—

'Tis vain to think of forwarding  
God's glory otherwise. . . .  
We are His glory; and if we be glorious,  
Is not the thing achieved? \*

Life, then, is <sup>it</sup>a divine force which we are, humanly speaking, to perfect by living. How, then, shall we live so as to secure this constant perfecting? Swedenborg, in the inspired theology of our church, answers practically in the one word *caritas* charity; we must make our life consist of charity.

The idea at first sight seems altogether too one-sided. Do we, indeed, attain the highest perfection of human living in charity, in giving to the poor? Surely that is not the whole of a worthy life, but only one of its simplest activities, an activity moreover very strictly limited by our means!

That is true, if charity means nothing more than giving material blessings to the materially poor. But its meaning is wider than that even in ordinary usage; and in Swedenborg's usage it becomes almost a technical term, so deep and far-reaching is the sense attached to it.

In our ordinary usage the root meaning seems to be liberality; liberality in the material sense with money or goods, and liber-

\* Paracelsus.

ality of affection. In this latter usage it is practically synonymous with love, and is so substituted in modern translations of the apostle's famous verse, "Charity suffereth long," and what follows. And there is one further use, in which charity includes liberality in judgment. *Giving*, then, is the root idea of the word in all our modern usage,—giving from what we have to others in need, whether of our love, our thoughtful consideration, or our means.

Now our theology retains this root meaning in its use of the word charity, but makes it universally applicable, though in a manner which needs a little studying fully to understand. For it defines charity as "acting justly and faithfully in the office, business, and work in which a man is, and with those with whom he has anything to do."\*

Does the faithful execution of one's office or business, then, always involve giving to others less well off than ourselves? I am afraid there are not many who look upon their business in such a light! Many seem to regard the prime object of business as not to give, but to get; and is it not the rule for the one in a business to be less well off than his patrons?

To believe so is to look only at the outside of things and to use the loosest of language. Take a very simple, very modern illustration. Here is a millionaire coming to buy an automobile from a small manufacturer. We will say what will likely be true of a great many such cases, that the prospective purchaser has been brought up in every luxury, having things always done for him as far as ever possible, never having set himself to the serious mastery of anything. In the knowledge of what he now wants, namely, how to get over the ground quickly and surely by a self-propelling machine, he is probably poorer than any of the ordinarily sharp little gamins running barefoot on the street. So he comes to the man who has all this knowledge up to date, who can put it all into effective form, and who is ready to *give* the results to this poor rich man! It is true he will

\* "True Christian Religion," 422; cf. 425, and also "Arcana Cœlestia," 4783<sup>5</sup>, 7131<sup>6</sup>, 8033, 8121, and 8253.

get the rich man's money in return; but if that is his object in his business, he is probably making his machines of iron where they should be steel, and they will soon break up, and break up his business with them. But even if he is making the most effective machines possible for the money, this money value is really but a convention of civilization fixed by mutual consent to facilitate exchanges between different people. What we really get thereby — brain, heart, skill — we can never truly pay for. We pay for the convenience of being able to get it. If we have it not someone must give it us out of what they have.

If we consider carefully we see that it is the same in every activity of our lives. Living is dependent upon the places we occupy in life, and the charity, the giving to others, poorer in some respect than ourselves, which we exercise there.

I am in business hours a clerk in a grocery store. I have but ten or fifteen feet of counter to attend to. But there I am a beneficent monarch. I know things about what is able to be supplied over that strip of counter that, on the one hand, even my boss does not know, seeing that he has given all detail of that department over to me; and, on the other hand, I am vastly richer in this respect than my customer on the other side of the counter. I own all that knowledge. I can give it out to all who respectfully apply, and I grow, not poorer, but richer in knowledge, thereby. It is true they will get the goods, and the "house" will get the money, but without me, as a connecting link, and my knowledge and my courtesy which I have so freely given, the two parties to the transaction would never have been able to get together.

Again I am but a hand at a great machine. But I am possessed of faithfulness in its handling, care in making the changes from one operation to another, so that my work shall be well finished, and cause neither loss of time nor temper to him to whom next I hand it. It is my faithfulness that extends the business of my house, of which therefore I form an honorable part. It is my faithfulness that is embodied in every finished article that goes out, that scattered far and wide over the country, or even,

perhaps, over the world, gives here to a man comfort, there to a hard-worked woman sturdy wear, there again to a little child freedom for happiness. And they all, boss and customers, are every one in need of just that faithfulness which I can give them. Surely, then, I am a very rich man, when I can give to those in need in such vast quantities, and spread my charity over such a tremendous area.

So the patient is poor and in need of the knowledge and care and skill and experience in which the physician is rich; the client is poor in the patience, the justice in which the good lawyer is rich; so with the pupils in relation to their teachers. The land and the stock are in need of all that love and care in whose possession the faithful farmer glories; so with the members of every household in relation to the gentle and thoughtful mistress of its affairs; so is even the mistress herself poor and in need of the faithful services of her maid; and so on with every form of business or profession, of every office or function, which is engaged in by men or women.

So, too, in every one of our relations with one another. When I go home from my work I shall find my wife poor and in need of the embrace and the word of love and encouragement that I have all ready for her after all her day's cares in the household. Our children will be in constant need of all the thought and love in which, if we are to any degree worthy of possessing these little heritages of the Lord, we are indeed rich in comparison, and yet also poor, and ever needing more enrichment in relation to the heavenly Father of all. Our less or greater social circle is poor in respect of many lines of mutual understanding, of mutual improvement in which the powers we have from our heavenly Father have made us rich. Our town or city or country is poor and in need of many lines of work and effort either at the polls or in actual administration in which we have some wealth to give. Our church society is sure to be in need of many different services in the ability for which we, every one of us, have some riches. And so the Lord Himself in the whole vineyard of His earthly kingdom, is always in need of laborers having just the

powers He has loaned to us and thus enriched us with, which moreover we can repay to Him with interest only in this way.

Is it not true, then, as our theology states, that all true life, all life to be spiritual or other than animal, must be *charity*; that our true human living consists in giving; that he who gives not lives not?

But soft: where and how are we first to get that which we give; and how are we to learn to give, and thus live wisely? The source has been already hinted at, and is, of course, acknowledged by all right-thinking people. The immediate reservoir of all those powers which make the manipulation of material affairs possible is the human soul; and the source of the powers of the human soul is God. And we as New-Churchmen are in an exceptional position of access to this source from our belief that God is simply a divinely human Being, of whom our Lord Jesus Christ was as full a manifestation as was possible to mortal eyes; who was indeed Himself but a projection of so much of the divine personality of God as could be accommodated to our finite conditions, and who therefore, at glorification, was reunited with the essential divinity from which He had been for the time and for the great purpose of human salvation projected; that, therefore, we can think of God as but the glorified form of this our Lord Jesus Christ, whom we can always approach as truly akin with ourselves, as indeed the one perfectly free Giver, of whom we can be but the humble imitators.

And it always seems so easy to get something we want from someone like ourselves whom we know well. That may perhaps account for the sometimes fatal ease of borrowing money from a friend as compared with getting it from a bank or other corporation. Our God, our Father, when He became our Saviour, became also our Friend. He wanted to be so fully, in such an ultimate sense, our true friend, that He actually came here upon earth to the fullest extent His essential divinity permitted, and lived through all our very life in all its detail of babyhood, childhood, and manhood, with all our troubles, and many more besides incident to the special work for which He came; and

through the most grievous experiences He was at last received up where He was before, far above us in degree, in spirit always beside us. He is the great free lender to the whole human race, always accessible to intelligent prayer for spiritual wealth, the only condition of His lending, that we be able and willing to use what He lends.

But we are taught that even in approaching the Lord to get anything, charity, giving, must still be our guide. If we approach Him only to get, that is to keep for ourselves, we approach Him in vain. If we come to Him because we feel that in a given case, likely to arise again, we have not had sufficient to help, still less to satisfy our applicant, then He will be sure to give us all we want.

But we must not understand this as a merely altruistic and impersonal effort. It is true that we are but a vessel for receiving and passing on. But we are a personal, conscious vessel, ourselves giving shape to what we thus pass on, and having great pleasure, indeed our best and truest pleasure, in that shaping. Each one of us is different from every other in the kind of thing we thus can receive and shape; and further, each is able constantly to grow and expand in this ability and its consequent delight. Thus it is true that we do get as we give, and in proportion as we give and only in that proportion; and this giving and getting is the charm of life, its only perfect satisfaction.

And the course of this getting and giving, the progress of this greatest conception of charity from the Source, through us, its personal agents, into its effects, is most interestingly described in our teachings.

Its first basis in us, we are taught, is innocence;\* not innocence as a negative quality merely, in the root sense, that is, of innocuousness, the unwillingness to harm anything; but in the derived and positive sense, of being childlike, confessing ignorance, emptiness, and the desire to be taught, to be filled from the great Source; in a word, docility. We, then, as vessels must be clear, simple, wide open above to take in, as also below to give out

\* "Arcana Cœlestia," 1555<sup>2</sup>, 5608<sup>3</sup>; "Spiritual Diary," 1194 end.

We should get into this habit in childhood. It should come natural to us by our relation to our parents. By practising docility in this period of life we learn confidence or faith in these lesser sources of our life, easily transferable at adult life to the great Source. Thus charity, or the necessity of giving out, is the first essential of faith\* in the sense of confidence. Thus we get the great principle that charity is always primary,† faith secondary. For as we, if we may use the expression, *practise* God, we gain not merely confidence or faith in Him, but more knowledge of Him, knowledge of how to shape ourselves as vessels for better giving out, for less hindrance to the Divine stream. And the principles of this shaping are what we call truths,‡ and their whole complex, so far as we are concerned, is "the truth" for us, which we thus become eager to secure from every available source. And so our faith changes from a mere general confidence, to a faith the result of knowledge and practice, a faith whose content is truth, a rational faith, a certain jealousy for which we call conscience.§ And all, observe, for the better giving out, the better development of charity, and of ourselves as the ever-growing, ever more enjoying instruments of charity.

And so we are taught further that charity is the sole proper basis of our church relations, our worship and our doctrine.|| If these are engaged in for any other purpose than to make us better ministrants of our charity, they become merely mental and emotional titillations, a way of passing the time, of amusing ourselves, quite beside the point, and taking just so much from our true enjoyment of life as vessels of honor to our Maker.

So again, as part of the effect of charity upon ourselves, we learn our proper attitude to sin.\*\* As charity is the principal

\* "Arcana Cœlestia," 365, 840<sup>e</sup>; 862; 2049<sup>2</sup>.

† "True Christian Religion," 336<sup>2</sup>; "Arcana Cœlestia," 365, 862.

‡ "Arcana Cœlestia," 653<sup>2</sup>, 2049<sup>4</sup>, 2189<sup>2</sup>. "Doctrine of Faith," 13. Cf. "Arcana Cœlestia," 2183<sup>3</sup>.

§ "Arcana Cœlestia," 310<sup>2</sup>, 1101; "Spiritual Diary" (Lesser), 4547. 

|| "Arcana Cœlestia," 1083<sup>4</sup>, 1150, 1285<sup>3</sup>, 7038.

\*\* "Arcana Cœlestia," 364, 379; "True Christian Religion," 437; "Divine Wisdom," xi. 6.

sufferer by our sin, so may it also be made the principal agent for its removal. This is brought out in the great discussion of faith and charity in the Holy Word under the representatives of Cain and Abel.\* The Lord says to Cain, "If thou *doest well* shalt thou not be accepted; but if thou doest not well, sin lieth at the door." Sin of every kind is just such a hindrance to our charity. It lies right in the outgo and ingo. Sin always means that we are wasting, perverting some force of divine life to our own selfish pleasure and indulgence, and so making ourselves narrower and fouler vessels of life for all about us. Near and dear will suffer, if not directly, then indirectly, by getting less of us and of our best than they should. We shall be giving the square deal to no one, near or far, man or God; for our capacities and our delight in them also will be just so much clogged, if not actually devoted to others' harm. The realizing, then, of how much everyone is suffering from our indulgence, others, ourselves and our blessed Lord and Father Himself, will turn us from the sin, if anything will.

And so when we come to the consideration of the effect of our charity upon others, not merely of giving, but of giving wisely, we see that charity, as that which urges us to the faith which is the result of knowledge and truth, is most important. Realizing that we can give only what God first gives us, learning for the purposes of our faith more and more of His ways, and realizing that we must surely not pass on His gifts so as to hinder Him in what He is doing for men,† but always so as to help Him, we learn to take responsibility for our gifts, and see that they will be used by our beneficiary also in the Lord's service. Thus the familiar case of giving money to a spendthrift or a drunkard is easily settled, for we see that such a person will use it for self-indulgence; that is, for giving the lower self freedom, and putting the higher self in bonds — just the opposite of what the Lord intends and works for. So we must not give anything natural or spiritual to a *mere* personal friend, for he is always a mixture of both good and evil, and we cannot be sure but

\* "Arcana Cœlestia," 369 sq.

† "True Christian Religion," 407, 408.

that he will hand our gift over to his selfishness, which would again hinder the Lord in His work for that friend's soul. We must give to the Lord in our friend, that is, to our true friend, for the true man in us cannot attach himself but to the true man, the best in another. So, too, we must not give outward kindness to a wilful child, but often outward severity and inward kindness; the severity that restrains and even punishes the little animal; the kindness that lets the little true manhood free.

And yet we are taught that in one form of its outgo charity is synonymous with mercy,\* that most blessed quality, most beautiful, and most difficult to exercise wisely. And necessarily so, for in the exercise of mercy we come perhaps the nearest that we ever come to sensible participation in a divine office. What is it that makes the Lord the only perfectly wise administrator of mercy, that enables Him actually to withhold the consequences of our follies from us and yet not weaken but strengthen our character thereby? Manifestly His omniscience. He can look within, see the balance of good that is in the heart of the offender, see whether the sin has been deliberate or an error, or if compounded of both, compounded in what proportion; and thus finding out that the soul is strong enough to act from good, if saved the hindrance the legitimate consequences of his evil would be to him, screens him from those consequences, to the man's eternal gratitude and encouragement. So when we are led to the wise exercise of mercy, we must have some of this divine insight. We must be able, with some wisdom gained from previous relations with the offender, to distinguish the present error from a sin, and by deliberately screening him from the consequences of that error, give him the freedom of his better nature so that it may reassert itself. It is perhaps in an act of mercy that charity, in the form of love, and wisdom come the closest together in a heavenly marriage; for mercy without love is condescension, without wisdom is weakness. It is perhaps in this fuller sense even than the poet's, that "mercy is twice blessed," blessed by the love for

\* "Arcana Cœlestia," 351, 1079<sup>2</sup>, 1088<sup>2</sup>. "Spiritual Diary," 1194 end.

all that is good, which prompts it, and by the wisdom that directs it.

So then does giving bring us to the præeminent purpose and delight of all human living. Wise giving, in all our activities and relations with one another and with God,\* means the achievement of that most glorious condition of human nature, that perfect satisfaction of the true human soul, the crowning teaching of our theology,—the achievement of the heavenly marriage, first in the soul itself, the perfect union in act of love, at its strongest and deepest, with wisdom in its most enlightened vision; and, in its final consummation, the union of our whole nature with that of the Lord.† And since this unification of our nature is the great purpose of our whole life on earth, it is therefore this wise giving, in all its ramifications, the pabulum of true human living, that prepares us for the blessed release from all material hindrances and uncertainties which we call dying, the blessed gate to the perfect union with our nearest and dearest in the heavens, and the full reciprocal union there with the Lord Himself.

Our subject is soon summed up. Living only the animal or material life soon shows itself, to the meanest understanding, to be but a living death. Living the truly human, the spiritual life is charity, is giving, in all our circumstances and relations, giving our best wisely, to the best in all around us; learning to give patiently, with docility, with increasing faith in the Source of our gifts, with an ever widening grasp of the truth about His ways, an ever fresh interest in church or doctrine, words or works that can teach us how to give as He does. It leads to every good use in every field of activity; to perfect satisfaction of soul, to the most ultimate and thus the most perfect union with all others who try to live also in the Lord; to final conjunction with Him in heaven. It will receive that noblest benediction:—

*"He that receiveth you,"—the real you, you at your best,—  
"receiveth Me."*

CHARLES W. HARVEY.

\* "Doctrine of Charity," 72.

† "Arcana Cœlestia," 379, 389, 8406, 1013.

## INDIA: WHAT CAN IT TEACH US?\*

WE search the world for Truth; we cull  
 The Good, the Pure, the Beautiful;  
 And, weary seekers of the best,  
 We come back laden from our quest,  
 To find that all the sages said  
 Is in the Book our mothers read,  
 And all our treasures of old thought  
 In His harmonious fulness wrought  
 Who gathers in one sheaf complete  
 The scattered blades of God's own wheat,  
 The common growth that maketh good  
 His all-embracing Fatherhood.— Whittier's MIRIAM.

In the *Nineteenth Century* review for October, 1885, the late Professor Max Müller contributed an article on "The Lesson of Jupiter," which opens with these words: "If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line: Sanskrit DYAUSH-PITAR = Greek ΖΕΤΣ-ΠΑΤΗΡ = Latin JUPITER = Old Norse TYR."

Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero spoke the same language as the people of India,— this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise,— but it implies and proves that they all

\* It is due to the author to make the following extract from his letter offering this valuable material for publication:—

"The Rev. T. K. Payton's able article on "Primeval Man," in a recent issue of your REVIEW (January, 1908) has suggested to me the desirableness of putting before your readers — if you should deem it fit — some facts concerning the very ancient inhabitants of India, and their religion, which I have culled from the well-known writings of prominent Sanskrit scholars, whose works may not be in the possession of the majority of your readers; and even if they are, not every one would, I think, appreciate them so much as one who has lived in India so long as I have — thirty years."

had once the same faith, and worshipped for a time the same Supreme Deity, under exactly the same name [a name which has never been excelled by any other name,— see same author's book on "The Science of Religion," p. 50,— "meaning originally Light and Brightness"], a name which meant Heaven-Father.

"This lesson cannot be taught too often, for no one who has not fully learnt, marked, and inwardly digested it can form a true idea of the intellectual character of that ancient and noble race to which we all belong. Ancient history has become as completely changed by that one discovery as astronomy was by the Copernican heresy in the sixteenth century."

In his "Science of Religion," p. 50, Max Müller follows up this statement by saying: "If a critical examination of the ancient language of our own religion leads to no worse results than those which have followed from a careful interpretation of the petrified languages of ancient India and Greece, we need not fear; we shall be gainers, not losers. Like an old precious metal, the ancient religion, after the rust of ages has been removed, will come out in all its purity and brightness: and the image which it discloses will be the image of 'The Father' — The Father of all the nations upon earth; and the superscription, when we can read it again, will be, not in Judea only, but in the languages of all the races of the world, the 'Word of God,' revealed, where alone it can be revealed,— revealed in the heart of man."

Now, with reference to the above, let us hear what Emanuel Swedenborg teaches in "The True Christian Religion," 8: "There is an influx universal from God into the souls of men, teaching them that there is a God, and that He is one. The existence of an influx from God into man, is implied in the general acknowledgment, that all good which is in man, or which is done by him, if it be really good, is from God; and in like manner, that all charity and all faith, are from God; for it is written, 'A man can receive nothing except it be given him from heaven' (JOHN iii. 27); and Jesus said, 'Without Me ye

can do nothing' (JOHN xv. 5); that is, nothing which has regard to charity or faith."

Some readers may suppose that the "Rig-Veda" — "the Bible of India," as Max Müller terms it — is polytheistic in its teaching; but that is a great mistake. In his work entitled "Physical Religion," p. 44, he witnesses that : "The Brāhmans themselves, when accused of polytheism and idolatry, quote certain verses from (that) Veda to show that even in ancient times their prophets (Rishis) knew perfectly well that the different [so-called] 'gods' invoked for different blessings were only different names of the One Supreme Being. Thus they quote from Rig-Veda i. 164, 46: 'They call [or invoke] Indra, Mitra, Varuna, Agni; then there is that heavenly Garutmat with beautiful wings: THE ONE that is they speak of in different ways; they call IT Agni, Yama, Matarisvan.'"

Commenting on this Vedic text Max Müller adds,— "This is a clear confession, if not of monotheism, at least of monism; for it should be remarked that the Vedic poet when he speaks of THE ONE that truly exists, the bearer of many divine names, does not even venture to put IT in the masculine gender, but calls IT the 'Ekam Sat,' — the 'Only Being' that exists." So, in Rig-Veda III. 55, all the verses of this hymn conclude with the words — *mahad devânâm asuratvam ekam* which signify — "The great divinity of the 'gods' is ONE"; — as Prof. Max Müller translates them. *Vide* Dr. J. Muir's "Original Sanskrit Texts," Vol. V., p. 354. Note that Max Müller thus understands these words "as if they asserted all the 'gods' to be attributes or qualities [or 'divine names,' as above], of *One Supreme Deity*."

In his "Selected Essays," Vol. II., p. 138, Prof. Max Müller quotes Rig-Veda, X. 114, 5: "Wise poets make the beautiful-winged, though *He is One*, manifold by words." Again, Rig-Veda, X., 121, 8: "He who above the 'gods' was the ONE GOD." (Physical Religion, p. 366.)

And again, Rig-Veda, X., 82, 3:—

He Who is our Father that begot us, He Who is the Creator,  
 He Who knows all places and all creatures,  
 He Who gave names to the "gods," being ONE ONLY,  
 To Him all other creatures go, to ask HIM.

(Physical Religion, p. 45.)

These quotations ought to suffice to prove that the Rig-Veda is essentially Monotheistic, and although they may be considered by the reader rather monotonous and lengthy, they have been given in proof of the truth of Swedenborg's statement above referred to. (True Christian Religion, 8.)

Further he teaches (Arcana Cœlestia, 40, 44, 674, etc.) that birds in general signify and represent (Sanskrit, *Nâma-Râpe*) "rational and intellectual things of the inward man"; also (Arcana Cœlestia, 142 and 147), "Birds of the Heaven signify spiritual affections, or things of the understanding; or the understanding of Truth." Again (Divine Love and Wisdom, 374), "Some have supposed the Spiritual to be like a bird which flies over the air in an ether to which the sight of the eye does not reach; when yet it is as a Bird of Paradise, which flies near the eye, and touches its pupil with its beautiful wings, and longs to be seen. By the sight of the eye is understood the intellectual sight." (Apocalypse Explained, 282), "A winged bird represents and signifies the understanding of spiritual truth." And (True Christian Religion, 67) "God, before creation, was Love Itself (Sanskrit *Kâma*), and Wisdom Itself [Sanskrit *Svadhâ* = *Mâyâ*,— Rig-Veda X., 129, 4, 5] in their respective tendencies to effect Uses; for love and wisdom without use are mere volatile existences in the mind, which do really take wing and fly away, unless they be firmly fixed in uses, and in that case they may be compared with birds which take flight over an extensive ocean."

In the *Satapatha Brâhmana* VII. 5, 2, 52, it is said: "Mind is the Ocean. From Mind, the Ocean, the gods, with *Vâch* (i.e., "The Word") for a shovel dug out the triple science (i.e., the three *Vedas*)." (From Dr. J. Muir's "Original Sanskrit Texts," Vol. V., p. 343, note.)

Mention has been made above in Rig-Veda, I., 164, 46, of "the heavenly Garutmat with beautiful wings." "Garutmat" is the same as the more modern "Garuda" of later Hindu Mythology, as the symbol of *Vishnu*, i.e., of "Divine Wisdom" or "Intelligence," both words being from the root *Grî*, "to announce," "to proclaim," "to promulgate," "to praise," and were "originally identified with the all-consuming fire of the sun's rays." They were considered as "the enemies of the serpent race" — (Sir Monier Williams' "Sanskrit Dictionary"). It may be mentioned here that *Ahi*, the destroying serpent,— the demon *Vritra* (*Ibid.*), which expressed, as Max Müller affirms, "the general idea of 'the throttler,' was chosen with great truth as the proper name of 'sin.'" (Science of Language, Vol. I., pp. 435-6). "Garutmat" means also "birds in general." Another word in Sanskrit for "birds in general," and hence of "Garutmat," is *Patanga*, from root *Pat*, "to fly," "to soar," "to move rapidly through the air." In Rig-Veda, X., 177, 1, 2, it is said (Verse 1) that "Sages behold with the heart and mind the Bird (*Patanga*) illuminated by the Wisdom of the Asura (i.e., of the Living God): the wise perceive Him in the Ocean (of Mind), the intelligent seek after the abode of His rays." (Verse 2),— "The Bird cherishes *Vâch* ('the Word,' or *Logos*) with His mind. . . . The bards preserve in the place of Sacred Rites this Shining and Celestial Intellect." (From Dr. J. Muir's "Original Sanskrit Texts," Vol. III., p. 258.)

In Rig-Veda, X., 189, 3, it is said "*Vâch* ('The Word' or *Logos*) is perceived as if a bird moving." And this tersely explains what "Garutmat" means, and indicates, in a way, that the *Rishi*, or Seer, who first uttered these words was in enjoyment of what Swedenborg terms "intuitive perception." In Rig-Veda, V., 47, 3, the rising sun is termed *Arushah suparnas*, i.e., "the bright sun with beautiful wings"; and in Rig-Veda, II., 38, 6, *Kâma*, "Divine Love," "is clearly applied to the rising sun" (Max Müller's "Selected Essays," Vol. I., pp. 444, 445f). The first quotation reminds one of MALACHI iv. 2: "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings."

In this connection it may be appropriate to mention that the most sacred or "holiest verse of the Vedas" — Rig-Veda, III., 62, 10 — is termed "The Gâyatrî," which, as Prof. Max Müller has said, "has now for more than three thousand years been the daily prayer of every Brâhman [in India], and is still repeated every morning by millions of pious worshippers." He gives the following translation of it: "Let us meditate on the adorable Light of the Divine Creator; may He arouse our minds" (Selected Essays, Vol. II., p. 128). The Gâyatrî is addressed to *Savitri*, or the Sun, as "generator," and thus is also called "the *Sâvitri*." The *Gâyatrî* personified is said to be "the Mother" of the four Vedas — (the Rig, Yajur, Sama, and Atharva Vedas), "and is often mentioned in connection with the *Amrita*," i.e., "as causing 'Immortality.'" (Sir Monier Williams' "Sanskrit Dictionary.")

In the late Prof. H. H. Wilson's translation of the *Vishnu Purana*, edited by Mr. Fitzedward Hall, M. A., Oxon, Vol. II., p. 250, is a footnote stating that "This celebrated verse of the (Rig) Veda,— the *Gâyatrî*,— which forms part of the daily devotions of the Brâhmins was first made known to English readers by Sir William Jones's translation of a paraphrastic interpretation. He renders it: "Let us adore the supremacy of that Divine Sun, the God-head, Who illuminates all, Who recreates all, from Whom all proceed, to Whom all must return, Whom we invoke to direct our understandings aright in our progress towards His Holy Seat."

This sacred *Gâyatrî* is repeated by the Brâhman worshippers with their faces toward the Rising Sun, which, as above stated, is to them a symbol of Celestial or Divine Love (*Kâma*), from Which proceeds Divine Light or Wisdom or Divine Truth. And as far as the writer's personal observation goes, he has generally seen them performing their devotions standing in water, either in a running stream or river, or on the bank of a large public tank or supply reservoir. To the Brâhman "Water" has a sacred significance, as a symbol of "Truth." The Sanskrit word *Rita* not only means "fixed or settled

Law or Order," in the Universe, "sacred custom," "pious action," "Divine law," "faith," "Divine Truth," but it also means "Water." So, also, *Satya* not only means "Divine Truth," but also "Water" (*vide* Sanskrit Dictionary above). Thus the sprinkling of water over themselves, in the act of worship is, as it were, a form of baptism daily performed.

Swedenborg teaches that "The rising of the Sun or his going forth upon the earth, signifies the Lord's essential presence, and this by reason that both the Sun and the East signify the Lord." . . . "The Ancient Church by the Sun understood nothing else but the Lord, and the Divine Celestial attribute of His love, and hence came the custom of praying with their faces toward the rising of the Sun, *not even thinking about the Sun at such times*; but in succeeding ages, when posterity lost this, together with other significatives and representatives (Sanskrit, *Nāma-Rāpe*, which Hindû philosophers *still teach*), they then began to worship the Sun and Moon." (Arcana Cœlestia, 2441.)

The present writer's firm belief is that the Brâhmans of India, of to-day, have retained this form of worship of the Ancient Church in their *Gâyatrî*; and that they do not worship the material Sun; for, as Max Müller translates it, it is addressed to "The Divine Creator" of the Universe— "That Divine Sun, the Godhead," etc., as Sir William Jones tells us! This is an important fact, though, perhaps, present-day missionaries may sneer at it.

As we have seen, Swedenborg, in his "True Christian Religion," 8, said: "The existence of an influx of God into Man is implied in the general acknowledgment that all good which is in man, or which is done by him, if it be really good, is from God; in like manner, that all Charity and all Faith are from God."

Again, "Arcana Cœlestia," 2342, he teaches: "Conjunction of the Lord with mankind [at large] is effected by love and charity, and faith grounded therein."

In the Bible of the Hindûs it is said, the Rig-Veda, I., 179, 2: "The pious sages, who lived of old (Sanskrit *Pârve*), and who

conversed about sacred truths with the *devas* [the 'bright ones,' or celestial intelligences], led a life of 'charity,' or 'love'" (Sanskrit *avâsur*). *Avâsur* is a word made up of *ava* + *asu*: *ava* meaning "charity" or "love," and *asu* meaning "spiritual life," or "life of the spiritual world." *Ava* is from the root *Av*, "to do good to any one," "to satisfy," "to love," etc. *Avi*, it may be mentioned here, means "attached to," "kindly disposed"; also "a sheep." And "a sheep," Swedenborg teaches, denotes "good affections" (*Arcana Cœlestia*, 4169), or "those who are in charity and thence in faith" (*Arcana Cœlestia*, 4809). The Sanskrit word *Pârve*, above, means "foremost," "the first of a series." *Rig-Veda*, VII., 76, 4: "They were the associates of the gods [*devas*], those ancient pious sages (*pârve*). The fathers found out the hidden Light (Sanskrit, *Jyotis*). With true hymns they generated the Dawn." (Sanskrit, *Ushas*.)

*Note.*—*Jyotis* not only means the "light" of the Sun, or of Dawn, or of Fire, but it also means "the light of heaven," or "of the celestial world," "Light as the divine principle of Life," or "as the source of intelligence," "Light as the type of freedom, of bliss and of victory" (Sanskrit Dictionary). *Ushas* not only means "Morning Light," "Dawn," but "*Ushar-budh*" means "awaking with the morning light." With reference to this last expression Max Müller writes, in his "Science of Language," Vol. II., p. 551, "in Sanskrit *budh* means 'to wake,' also 'to know.' Hence the goddess (*Ushas*) who caused people 'to wake,' was involuntarily conceived as the goddess who caused people 'to know.' As, for instance, in *Rig-Veda*, I., 92, 6: "We have crossed the frontier of this darkness, the dawn (*Ushas*) shining forth gives light" (*Vayunâ*). But, says Max Müller, "Light (*vayunâ*) has again a double meaning, and means 'knowledge' much more frequently and distinctly than 'Light.'"

*Rig-Veda*, IV., 50, 1: "The ancient *Rishis* ("seers"), resplendent and sage, have placed in front of them *Brihaspati* (the 'Lord of prayer') with gladdening tongue."

*Vide*, Dr. J. Muir's "Original Sanskrit Texts," Vol. III., pp. 221 and 245.

Of course, in this "Iron Age," or what is called in Sanskrit the *kali-yuga*,—the present Age of the World, or "the Age of Vice," the character of the Hindû has deteriorated in some measure, perhaps not to the same extent as that of Europeans, but, no doubt, contact with so-called European "civilization" has not improved him *morally*. Now as this is a very important point in dealing with the subject in hand, the pardon of the reader is solicited for the short digression, here made, in elucidation of this point; and for evident reasons, instead of giving his personal views after a residence of over thirty years in India, the author of this paper prefers to quote the opinions of other writers of well-known standing and of long Indian experience.

Prof. Max Müller, in his book "India: What Can it Teach us?" quotes from Greek writers, one of whom visited Persia before the time of Christ, where he heard the character of Hindûs described; and others who visited India itself at later times. All testify that the Hindûs were "noted for justice," and that "they honoured truth and justice and virtue."

"Next in order of time," says Max Müller, "are the Chinese." "Hiouen-thsang visited India in the seventh century A. D.," who recorded the fact that the Hindûs "are distinguished by the straight-forwardness and honesty of their character," etc.

In the fourteenth century, A. D., Friar Jordanus "goes out of his way to say that the people of India are true in speech and eminent in justice."

In the sixteenth century, A. D., Abu Fuzl, the Minister of the Emperor Akbar, says in his "Ayin Akbari": "The Hindûs are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful, and of unbounded fidelity," etc.

Warren Hastings spoke of the Hindûs in general as "gentle and benevolent, more susceptible of gratitude for kindness shown them, and less prompted to vengeance for wrongs inflicted than any people on the face of the earth. They are faithful, affectionate, submissive to legal authority."

Bishop Heber said: "The Hindûs are brave, courteous, in-

telligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children; uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any people I ever met with." . . . And so on. "Hindû Literature," adds the Professor, "from one end to the other, is pervaded by expressions of love and reverence for Truth." His whole chapter entitled the "Truthful Character of the Hindûs," in his book above, should be read.

Again, to bring the evidence on this subject more up-to-date, the reader is referred to the *Nineteenth Century* review for March, 1894, in which Sir Lepel Griffin, a retired Administrator of exalted position in India, and of wide experience thereof, wrote with regard to the prevailing ignorance amongst average and untravelled Englishmen, with regard to India: "Poor, simple, honest souls! They do not know that, judged by any truthful standard, the people of India were on a far higher level of morality than Englishmen. They were industrious, sober, chaste, and religious."

Again, speaking at a meeting of the East India Association "a short time ago," on the proposal to introduce religious teaching into the government schools of India, Sir Lepel Griffin is reported to have said that "When he looked back upon his life in India, and remembered the friends he had met among the native population, he sometimes asked himself whether there was anything in Christianity [of the so-called 'Orthodox' type, of course], which could give a higher ethical creed than that which was practised by the large majority of the natives of India." Reported in *Morning Light*, January 4, 1902, p. 8.

Another witness is Mrs. F. A. Steel, the well-known Anglo-Indian novelist, and a lady of long experience in India. When interviewed by an agent of *The Young Woman*, an account of which appeared in its issue for August, 1897, she was reported to have said: "I think missionaries do very good work among the lowest castes (in India) whose religion is very debased, whose position is degraded. I do not honestly think we have much

right to thrust our nineteenth-century religion with the civilisation which it has called into existence, down the throats of a Nation which, in many ways, seems to me more moral than we are." Copied from *The Review of Reviews* for August, 1897.

After this lengthy digression, and the evidence therein given, together with the personal experience of the present writer, which corroborates the above statements, he is justified in saying that according to their light and their national characteristics above described, the Hindûs of India certainly are not the "Heathens" or "Pagans," in the sense that some missionaries would have us believe! But, in the missionaries' case, it is as the poet Moore has well said in *Lalla Rookh*:—

Faith, fanatic faith, once wedded fast  
To some dear falsehood, hugs it to the last!

They seem to forget Paul's affirmation that "God, having of old time spoken unto the fathers by the Prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son" (HEBREWS i. 1). And by the word "Prophets," as regards India, we may understand the *Rishis* or "seers" of India. As the late Rev. Prof. A. W. Momerie, M. A., D. Sc., LL.D., has well said: "The unwarrantable depreciation of non-Christian religions is not the best way of honouring Christianity." It is not "Catholic,"—*καθολικός*—that which is universal and inclusive, but on the contrary it is narrow-minded, particular, and exclusive.

As the late Rev. S. Baring-Gould has well said in his work, "The Origin and Development of Religious Beliefs," Vol. II., pp. 148ff., "Christianity": "A more appropriate name could not have been chosen for a Religion which, recognizing an Incarnate God as the universal conciliator, comprehends within itself, divested of their negations, all that is positive, and therefore true, in every religion, past, present and future." . . . "It is, therefore, necessarily the synthesis, in its universal and indivisible unity, of all fragmentary truths contained in every

philosopheme and religion, theory and rite, hitherto opposed; of all thoughts, wills, and sentiments of the human race, thus harmonizing man's nature within himself, where hitherto there was antagonism; uniting all men, one with another, where there was discord; and attaching all humanity to God," — *i.e.*, to "the Divine Humanity," or, in other words, to Jesus Christ. . . . "Christ, according to the Catholic hypothesis, is 'The Incarnate Reason' [the *Logos*, or "The Word"], and all human reasons are radiations from Himself." "He is," said Justin Martyr, "The Sovereign Reason of whom the whole human race participates. All those who have lived conformably to a right reason, have been Christians." Therefore, adds Saint Augustine, "Christ is present wherever there is truth, justice, wisdom, in the East as in the West, among infidels as among the faithful." . . . "The same idea is expressed by Grotius in his book on 'The Verity of the Christian Religion': 'Among the Heathen there were not wanting men, who taught singly those things which the Christian Religion holds universally.'" etc. "From all this," and more that the Rev. Baring-Gould brings forward, "it follows that toleration is Catholic, and a man who professes himself 'a Christian,' and is intolerant of the beliefs and worships of others, is contradicting the essence of his religion, is violating his profession. *Pax hominibus bonæ voluntatis* is the moral law of Christianity in its all comprehension, and every member of the Church is bound in principle to say of himself, that he is

intolerant to none,  
 Whatever shape the pious rite may bear,  
 Ev'n the poor Pagan's homage to the Sun  
 I would not harshly scorn, lest even there  
 I spurn'd some elements of Christian prayer."

"The poor Pagan's homage to the Sun," forsooth! Why, as expressed in the *Gâyatrî*, as above explained, it is but a concise statement of Cardinal Newman's famous and beautiful hymn, "Lead Kindly Light."

In a pamphlet on "Hindûism — a Retrospect and Prospect,"

a Hindû gentleman in Bengal, Calcutta, Mr. Sukumâr Haldâr, endeavours to show "His brethren of the Holy Cross how ill they profit by the teachings of their Great Master by persistently refusing to recognize merit and virtue outside the pale of the Church. As long as they refuse to overcome this unchristian, irrational narrow-mindedness, and to endorse the opinion of Lowell, that —

God sends His teachers unto every age,  
To every clime, and every race of men,  
With revelations fitted to their growth,  
And shape of mind, — nor gives the realm of truth  
Into the selfish rule of one sole race,

— so long will the Christian idea of human brotherhood remain a sham and a delusion. . . . The missionary constantly forgets to cast the beam out of his own eye before undertaking to cast the mote out of his neighbour's. . . . Christian missionaries of all denominations may find enough work in the salvation line in Europe itself. Above all, let them come to an agreement in their own camp as to the right way to deliverance, before drawing other helpless people into the seething maelstrom of conflicting creeds."

To quote Swedenborg's statement, "Arcana Cœlestia," 2342, once more: "Conjunction of the Lord with man is effected by love and charity, and Faith grounded therein."

It is hoped that sufficient has been already said to prove that in the Hindû psychology love and charity are leading characteristics; and with regard to faith, that, too, is the third, which is clearly manifest in all their sacred writings.

One hymn in the Rig-Veda (X., 151), is addressed to *Sraddhâ*, or religious Faith. "By her," it is said, Verse 1, "the (sacrificial) fire is kindled, and by her the oblation is offered up." "She is asked to prosper the liberal worshippers of the gods (Verses 2, 3), and to impart faith, and is said to be an object of adoration in the morning, at noon, and at sunset" (Verse 5). Dr. J. Muir's "Original Sanskrit Texts," Vol. V., p. 347.

In a mythological sense, in the *Taittirîya Brâhmana*, II.,

8, 8, 8, "*Sraddhâ*, Faith, is said to be the mother of *kâma* (of love). This, however, the (Vedic) commentator explains as signifying merely that she is the means of obtaining all desired rewards, since no action takes place unless men have faith." (*Ibid.*, p. 404, *Note*.)

In the *Vâjasaneyi Sanhitâ*, XIX., 77, it is said: "*Prajâpati* (The Lord of Creatures) beholding, made a distinction between the forms of truth and falsehood connecting disbelief with the latter, and faith or belief with the former." Dr. Muir adds: "This declaration, that truth is the only proper object of faith, has a far deeper signification than this ancient writer could possibly have assigned to it; *viz.*, that it is the ultimate truth, and not the so-called 'orthodoxy' of any proposition, which can alone entitle it to reception." (*Ibid.*, Vol. V., p. 347.)

Prof. Max Müller, in his book, "Natural Religion," pp. 101-2, says that "*Sraddhâ*, faith, is a very old word, which must have existed before the Aryan nations separated." That is, before the Indian branch settled in that country! *Sraddhâ*, continues Max Müller, "is letter by letter the same as the Latin *credo*, and our *creed*!"

According to Sir Monier Williams' "Sanskrit Dictionary," *Sraddhâ* is made up of *Srat* = Truth + *dhâ*, "to fix upon," "to direct the mind towards," "to resolve upon."

Max Müller continues: "How *Srat* came to mean 'true' [or 'truth'], and *Sraddhâ* 'to make true,' 'to accept as true,' we do not know. But this only shows how old a word *Sraddhâ* really is, and how early in the history of the human mind the idea must have sprung up that we may accept as true what can neither be confirmed by our senses nor proved by our reasoning, but what is nevertheless irresistible." In another place Max Müller calls this the *sensus numinis*. "Here you see how we may discover embedded in the very deepest strata of language the germs of religion — for there can be no name for believing before the first rays of faith have dawned in the human heart." According to this definition, *faith* must have originated in "intuitive perception," of which Swedenborg writes, that it was the characteristic of the *Most Ancient Church*.

There is another Sanskrit word for Faith, not so ancient as the above, but in general use to-day, as, for instance, in the *Bhagavad-Gîtâ*,— the name of a celebrated episode of the great epic poem called *Mahâ-bhârata*, which is really a comparatively modern philosophical poem. This more modern word for Faith is *Bhakti*, from the root *Bhaj*, “to assign,” “to allot,” “to dispense or distribute,” “to share,” “to divide,” “to grant,” “to bestow,” “to take possession of,” “to enjoy,” “to embrace,” “to be devoted to,” “to favour,” “to prefer,” “to elect,” “to decide in favour of,” “to declare for,” “to serve, honour, revere, worship, adore, to be attached to,” etc. *Bhakti* means “devotion,” “attachment,” “loyalty,” “loving faith,” “belief,” “faith,” “affection,” “reverence,” “homage.” (Sir Monier Williams’ “Sanskrit Dictionary.”)

Regarding the *sensus numinis* above mentioned, Max Müller writes thus: “As soon as man becomes conscious of himself, as soon as he perceives himself as distinct from all other things and persons, he at the same moment becomes conscious of a Higher Self, a Higher Power, without Which he feels that neither he nor anything else would have any life or reality. We are so fashioned — and it is no merit of ours — that as soon as we awake we feel on all sides our dependence on something else, and all nations join in some way or other in the words of the psalmist, “It is He that hath made us, and not we ourselves.” This is the first sense of the Godhead, the *sensus numinis* — an immediate perception [or *intuitive perception*, as Swedenborg terms it], not the result of reasoning or generalizing, but an intuition as irresistible as the impressions of our senses. In receiving it we are passive, at least as passive as in receiving from above the image of the sun, or any other impressions of the senses, whereas in our reasoning processes we are active rather than passive. This *sensus numinis*, or, as we call it in more homely language, *faith*, is the source of all Religion; it is that without which no religion, whether true or false, is possible.” (The Science of Language, Vol. II., p. 479.)

Continuing on this thesis in another place Max Müller writes:

“As soon as we recognize that every concept of the phenomenal is impossible without the correlative concept of the *noumenal* [‘the thing as it is in itself,’ — ‘the spiritual cause,’ that is], or, in other words, that there can be no appearance without something that appears; and, behind its appearance, is, or exists, by and in and for itself; as soon as we have learnt to recognize the invisible in the visible, the eternal in the temporal, the infinite in the finite, the *Divine Presence* [“The Word,” by which all things were made] in nature and in man, then we can understand what Fichte meant [and what Swedenborg meant before him] when he called religion the highest knowledge [Sanskrit *Veda*], for it is religion in its truest sense which opens our eyes and makes us perceive [by ‘Correspondence’] the *noumenal* in the phenomenal, the supernatural [or the spiritual] in the natural, and thus changes the very veil of Nature into a never-ceasing revelation of the Divine.” [As in the doctrine of *Nāma-Rūpe*, in the *Vedic* literature of India,—the equivalent of Swedenborg’s doctrine of *Significatives and Representatives*; vide *The New-Church Magazine* for September, 1907.] Max Müller proceeds: “All religions may be called endeavours to give expression to that sense of the real presence of the divine in nature and in man. Philosophers called that sense the *sensus numinis*; and when Aristotle said [and *Vedic* poets ages before him taught] that ‘all things are full of gods,’ whatsoever appears before our sight, or our hearing, or any other sense, he meant what we mean, that by knowing the finite we know the Infinite, by knowing Nature we know God, by knowing ourselves we come to know the Highest Self,—that Self which poets and prophets have called by many names, but Which, by its Very Essence, is, and must be, above all names, the Unknown, in one sense, and yet [as “The Word”], the Fountain of all knowledge, in the truest sense of the word.” (*Vide* Max Müller’s book on “Natural Religion,” p. 72.)

Thus Prof. Max Müller being witness, Swedenborg’s statement (*Arcana Cœlestia*, 7290) that “Correspondences — Representatives and Significatives — *conjoin* the natural world with the

spiritual world" is true; for as Max Müller also states in his book on the *Vedānta* (or *Veda-End*) *Philosophy*, p. 151, "*Nāma-Rūpe* (Significatives and Representatives) are the connecting link between *Brahman* (the Creative Word) and the World."

On the evidence of one of the greatest of European scholars of our day, and perhaps *the* greatest authority with regard to Sanskrit literature, the late Prof. Max Müller, we thus have irrefragable proof of the truth of Swedenborg's leading and central doctrine,— "The Doctrine of Correspondences," both from a philological and philosophical point of view.

In his book, "India: What Can It Teach Us?" p. 107, the Professor wrote with reference to the ancient inhabitants of India: "With them, first of all, Religion was not only one interest by the side of many. It was the all-absorbing interest; it embraced not only worship and prayer, but what we call philosophy, morality, law, and government,— all was pervaded by religion. Their whole life was to them a religion — everything else was, as it were, a mere concession made to the ephemeral requirements of this life."

This is a picture of a highly spiritual Age: corresponding, perhaps, to what Swedenborg terms the "Ancient Church," or a branch of it. But this is a surmise only. Dr. J. Muir, in his "Original Sanskrit Texts," Vol. III., p. 219, writes that: "The recognition of a succession of *Rishis* constitutes one of the historical elements in the Veda. It is an acknowledgment on part of the *Rishis* themselves that numerous persons had existed, and events occurred anterior to their own age, and consequently in time."

The word *Rishî*, according to Sir Monier Williams' "Sanskrit Dictionary," is from the root *dris*, "to see," "to perceive," "to see with the mind," or "to see by Divine Intuition" ("the hymns of the *Veda* were said to 'be seen' by the *Rishis*"). "They were the authors, or rather 'The Seers' of the Vedic Hymns; *i.e.*, according to orthodox Hindû ideas, they were inspired personages to whom the Hymns were revealed."

In Vol. II., p. 165, of his work above specified, Dr. J. Muir

refers to Yâska, a Vedic commentator, who, according to Prof. Max Müller, "is supposed to have lived in the fifth century B. C." "Yâska found an earlier work entitled the *Naighantus*, made up of classified lists of *Vedic*, and partly obsolete, words existing in his day, to which he alludes in the following passage, at the very commencement of his work" (I., 1). "A sacred record has been compiled, which is to be expounded. This is called the *Naighantus*."

Again, at (I., 20) he said, "(The Ancient) Rishis had an intuitive insight (or perception) (Sanskrit *sâkshât-kṛita-dharmânah*) into (religion or) duty. They by (oral) tuition, handed down the *mantras* (or sacred texts) to subsequent preceptors, who were destitute of this *intuitive perception*. These later teachers, declining in the power of communicating instruction, for facility of comprehension through the division of the subject matter, arranged this book (the *Naighantus*), the *Veda*, and the *Vedângas*." The *latter* are certain works regarded as auxiliary to, and even in some sense, as part of, the *Veda*.

The phrase "*sâkshât-kṛita-dharmânah*," above, *i.e.*, "possessing an intuitive perception of duty," is by Vâtsyâyana (the name of a "philosopher and commentator") said to imply on part of the "Ancient *Rishis*, or Seers of the *Veda*," above mentioned, the authoritativeness of competent persons, by means of their "intuitive perception" of duty, their "benevolence to all creatures," and their "desire to declare the truth of things." By the expression "competent persons" — Sanskrit *Aptâh* — is meant "a credible person," "a warranter," "a guarantor," an *Arhat*, *i.e.*, "an able," "venerable," "celebrated" personality. These *Aptâhs*, or *Arhats* are by Yâska "placed on a far higher level than the inferior men of later ages." (*Vide* Dr. J. Muir's "Original Sanskrit Texts," Vol. III., 118, 213.)

Prof. Max Müller has remarked that the question of "the possibility of an 'intuitive knowledge' of God, and that of the possibility of a revelation, or of a communication of Divine and absolute Truth to man,— a question so hotly discussed at present (1889) — meets us again in our wanderings through

the history of Religion." Yes, it has been "hotly discussed," and also repudiated by many, in these days especially,—days when agnosticism and materialism are rampant; when James Anthony Froude wrote in his "Short Essays on Great Subjects," "Revival of Romanism," "Materialism is sweeping over the intellect of the age like a spring tide, continually on the rise." When he also wrote that:—

There is something touchingly beautiful in the passion with which English and American Protestant divines cling to the letter of the Bible. It is an unconscious perception that in this Book, in some form or other, lies the solution of the enigma of existence. Their fault has been that they have assumed without reason that, while the Truth is there, anyone who can read will find it there; that it is as intelligible to the unlearned as the learned. They have seen in the Bible the meaning which their eyes brought with them. They have, I repeat, made the Bible into an idol. Their theories, being the work of their own minds, mortal like themselves, though dignified by the name of "eternal verities," recoil on them, as superstitions always recoil, through the natural expansion of knowledge. The ground slips from under their feet; religion loses its grasp. Materialism takes hold of philosophy; corruption takes hold of politics; speculative money-making and vulgar ambition, of the individual souls of the millions. They look on bewildered and helpless, while Popery, which had been lying so long prostrate under the blows of the Reformation, lifts its unsightly limbs out of the grave, walks erect, and flings its shadow over the world once more.

The fact is that, as Paul has written, 2 COR., iii. 6, "The letter killeth, but the spirit giveth life." And as the spiritual sense of the Bible can only be attained by means of the science of "Correspondences," *i.e.*, of "significatives and representatives," so, exactly the Vedas of India can only be understood by means of what is precisely the same key; *i.e.*, by the Vedic science of *Nâma-Rûpe*. See the present writer's article in the September, 1907, number of *The New-Church Magazine*.

When we come to consider this matter Prof. Max Müller pertinently asks, "Do we ever find ourselves in possession of a concept (of 'a thing conceived,' or 'an image formed in the mind,') but without a name (Sanskrit *nâma*) for it," or what is the same, without "a significative" for it. "We think in

Words" (*nâma*) says the Professor; and this "must become the charter of all exact philosophy in future, and it will form, I believe, at the same time the reconciliation of all systems of philosophy in the past." Again he said: "I myself hold it impossible that human beings should have real (mental) images [*i.e.*, representatives — *Rûpe*] without first having framed them in names [*i.e.*, in significatives — *Nâmâ*]: and among physiologists Helmholtz denies the possibility of our having perceptions without names." (Natural Religion, pp. 354-359.)

Jesus Christ,— "The Word made flesh,"— said, "I am the Good Shepherd. . . . And other sheep (Sanskrit *Âvi*) I have, *which are not of this fold*: them also I must bring (or lead), and they shall hear my voice; and they shall become one flock, one shepherd." (JOHN'S GOSPEL, x., 11, 14, 16.)

In Vedic times the Divine Word was called *Vâch*, or, as Max Müller spells it *Vāk*; and in Post-Vedic times, in the *Vedânta*, or Veda-End philosophy, IT was termed *Brahman* (*Vide New-Church Magazine* above). Whatever Christian critics may say, this fact remains, as the "Sanskrit Dictionary" and Prof. Max Müller bear witness.

After all, says the latter authority, "religions do not live in books only, or even chiefly, but in human hearts; and when we have to deal with Vedas, and Avestas . . . Old and New Testaments and Korans, we are often tempted into taking the book for the Religion." (Natural Religion, p. 215.)

In the earliest language of the Vedas, as we have seen, we find names for the "Heaven Father," for "the Word," for "bright and heavenly beings" [angels?] the *Devas*; for Love, *Kâma*; for Truth, *Ritâ* and *Satyâ*; and for Faith *Sraddhâ*, and later *Bhakti*.

"If," said Max Müller, "as some [agnostic] philosophers tell us, man was wrong in this belief in God, then all we can say is that the whole world is a fraud, but a fraud beyond the ingenuity of any human detective!" (Physical Religion, p. 366.)

"If now we ask how we can fix the date (of the *Vedas*) it is quite clear that we cannot hope to fix a *terminus a quo*. Whether

the Vedic hymns were composed 1000 or 1500 or 2000 or 3000 years B. C., no power on earth will ever determine" (*Ibid.*; p. 91). "You must remember that the *Vedas* had never been published in India, though for more than 3000 years (B. C.?) they had held there the same place which the Bible holds with us" (*Ibid.*, p. 53). "How the *Veda* [Rig-Veda] was preserved to the present day is a kind of fairy story. . . . What seems at first sight almost incredible, the whole of it was preserved for a long time *by oral tradition only*" (Natural Religion, pp. 296-297). "The language of the *Veda* must, of course, have been at one time the spoken language of those who composed the Vedic hymns, probably in the North-West of India" [the Valley of the Indus and its tributaries] (*Ibid.*, p. 296). Perhaps, thus, in the language of those earliest Aryan settlers in India, whose leading characteristics have already been quoted, from Max Müller's book, "India: What Can It Teach Us?" p. 107. And thus we may form some idea — historically — of what Swedenborg teaches respecting the "Most Ancient" and the "Ancient" Churches.

In conclusion the writer would quote some criticisms of well-known men with regard to "Christian Missions" to India, for it is owing to these that popular thought has been misled. A leading critic, Matthew Arnold, well says that — "The constitution of things turns out to be against all false presentations of Christianity, such as the theology of the Fathers or Protestant theology. They do not work successfully, they do not reach the aim, they do not bring the world to the fruition of the promises made to righteousness [as is amply demonstrated in England and the world generally to-day]. And the reason is because they substitute for what is really righteousness [Sanskrit *Rita*] something else. Catholic *Dogma* or Lutheran justification by faith [alone — see Church of England "Article of Religion," No. 11], they substitute for the method and secret of Jesus" [which is *Righteousness*] (Literature and Dogma, p. 382.) "Who cannot see that what people now require is a Religion of the Bible quite different from that which any of the Churches

or Sects supply. . . . The thing is, to recast religion" (*Ibid.*, Preface, p. xi). A New Church is needed! Matthew Arnold avers that *Orthodox* theologies are "Mechanical and Materializing" (*Ibid.*, p. xiv). Again he wrote that, "The non-Christian Religions are not to the wise man, mere monsters; he knows that they have much good and truth in them. He knows that Mahomedanism, and Brâhmanism, and Buddhism, are not what the Missionaries call them; he knows, too, how really unfit the Missionaries are to cope with them. For any one who weighs the matter well, the Missionary in clerical coat and gaiters whom one sees in wood-cuts preaching to a group of picturesque Orientals, is, from the inadequacy of his criticism both of his hearers' religion and of *his own*, and his signal misunderstanding of the very Volume he holds in his hand, a hardly less grotesque object in his intellectual equipment for his task than in his outward attire. Yet every one allows that this strange figure carries something of what is called 'European civilization' with him, and a good part of this is due to Christianity. But even the Christianity itself that he preaches cannot but contain, in a greater or less measure as it may happen, these three things: the all-importance of righteousness, the method of Jesus, the secret of Jesus. No Christianity that is ever preached but manages to carry something of these along with it." (*Ibid.*, pp. 356-7.)

Sir Monier Williams writes in his book, "Religious Thought and Life in India," pp. v., vi., Preface): "I am deeply convinced that the more we learn about the ideas, feelings, drift of thought, religious development, eccentricities, and even errors and superstitions of the natives of India, the less ready shall we be to judge them by our own conventional European standards; the less disposed to regard ourselves as the sole depositaries of all the true knowledge, learning, virtue, and refinement existing on the earth; the less prone to despise, as an inferior race, the men who compiled the 'Laws of Manu,' one of the most remarkable literary productions of the world; who thought systems of ethics worthy of Christianity; who composed the

*Râmâyana* and *Mahâ-bhârata*,—poems in some respects out-rivalling the *Iliad* and the *Odessey*; who invented for themselves the science of Grammar, Arithmetic, [Algebra also] Astronomy, Logic; and who elaborated independently six most subtle systems of Philosophy. Above all, the less inclined shall we be to stigmatize as ‘benighted heathen’ the authors of two religions, which—however lamentably antagonistic to Christianity—are at this moment professed by about half of the human race.”

An American divine, Dr. George A. Gordon, of Boston, U. S. A., in his book, “The Christ of To-day,” exhibits his refreshing large-heartedness in the following paragraph which may fittingly close this essay:—

The scholarship of the Christian world, the large and sympathetic study of the religions of mankind, . . . the steady emergence of a cosmopolitan habit of mind, and the wonderful growth of the idea of humanity, make it impossible longer to live in the traditional theology. It is not big enough [not “catholic” enough], nor is it good enough as a theoretic support and inspiration for the best interests and activities of the world to-day. . . . The moment that the traditional [so-called “Orthodox”] theology is utilized in developing enthusiasm for foreign Missions, that moment the conscience of the best men turns away from the dismal business; and only as the traditionalist abandons theology and betakes himself to Christianity in its New Testament form, and stakes everything upon the prevailing passion of human Love, as it is born and fired out of the heart of Christ, and out of the Fatherhood of God, does he make his appeal effective and overwhelming. The fact that the missionary work of the churches was founded upon the old theology is no reason why it should be continued upon that basis (pp. 20, 21). . . . The imperishable element in the Old Testament, according to all Christian belief, is the product of the Holy Spirit. The Hebrew Bible, in so far as it contains permanent interest for the human soul, and permanent power over human society, is the unimpeachable witness that the Spirit of God was with men before the advent of Christ. If in the Hebrew civilization, why not in the Persian, Assyrian, Egyptian, and Indian? If the sacred books of the various peoples are witnesses to the fact that God has been from the beginning speaking to them, why should Christians hesitate to believe it? The advent into the growing circle of scholarship of the religions of the world, the sympathetic study of these moving and amazing symbols of the aspiration of the ancient

world, the discovery, in cruder forms, of many of the thoughts and hopes and veneration that enter into the highest modern faith, and the reverent reading these early chapters in the Book of Life—lead naturally and inevitably to the conviction that the age of the Holy Spirit is the age of man, and that the sphere of His operations is our entire humanity. This great modern study of the religions of the world is bound to result in the belief that 'The Eternal' has always been searching the hearts of men. (p. 188.)

J. H. WILSON.

## PASSING PROTESTANTISM AND COMING CATHOLICISM.\*

THIS book is of great interest and importance because its author holds a position of authority among the scholars of the Protestant denominations, and in it he discusses their present condition, and sees no future for them but in a return to Catholicism. This is modified, to be sure, by the expectation that the new movement, called "Modernism," will purify Romanism of its errors and purge it of its evils, and in some wonderful way transform it from a hierarchy into a congregational organization in which every man shall have direct access to God, and authority shall reside in "the collective conscience of the Church." (p. 89.)

Here we notice one point at least of approach, namely, the exaltation of the human intellect over Divine Revelation. Dr. Smyth would give the collective conscience of the Church authority to determine the meaning of the Scriptures instead of the Pope and the Councils. In either case human dogma would rule over Divine Revelation; and it is well known that majorities may become quite as oppressive and destructive of human freedom as minorities. Hence the spirit of Romanism might remain less changed than the author imagines in this new Catholicism.

It is the higher criticism, and its way of treating the Bible that has led the Protestant denominations into this attitude toward Divine Revelation, and it is to the same influence, under the name of "Modernism," that the author is looking for such transformations of Catholicism as will make a union of all denominations in that one fold possible. In calling attention to this we would not seem to ignore the use which the higher criticism is performing, under Divine Providence; for

\* "Passing Protestantism and Coming Catholicism." By REV. NEWMAN SMYTH, D.D. New York. Charles Scribner's Sons, 1908. 209 pp. Cloth, \$1 net.

it is certainly true that it is breaking down the old false dogmas which have so long ruled both Protestants and Catholics, and by destroying their authority is preparing the way for a new Catholicism which shall in no sense be an offspring of the old, but a true child of the Lord in His second coming.

Now this is quite consistent with much that Dr. Smyth has written; indeed, all that he writes is confirmatory of it, but he fails himself to see distinctly the relation of the second coming to the new Catholicism. And yet a suggestion of it appears in the following:—

Before the Reformation a dominating factor was the authority of the Roman Church. Upon the whole mediæval world was set the stamp of the Papacy. Moreover, the authority of the Papacy was an effective authority. It worked. It maintained undisputed control over whole spheres of human life.

This kind of authority has long since been discarded among us; but has Protestantism gained authority of its own? Or by virtue of any power inherent in it, is it keeping a supreme religious control of the modern nations which it has created and made free? Is religion the master-passion of Protestant communities? For Christianity must become the mastery of human life, or it is not the final religion. If our existing forms of religion are losing such control, we must look for another coming of the Son of man as one having authority. (p. 14.)

The author confesses just this loss in the churches of the Reformation, and because he does not see it in the Catholic Church he argues that Protestantism must return to Rome. And yet the rise of "Modernism" is an evidence of this very loss in that church also; and the purpose of the movement itself is to free the individual from the authority of Rome. It means, if it means anything good, that the Lord has made His second coming and is bringing the first Christian Church, in all its branches, to judgment and to its end in order to establish a new Christian Church in the world, in which everyone shall have direct access to Himself in His glorified Divine-Human person, present in fulness and in power in His Holy Word, now open in its deeper spiritual meanings to reveal Him as He really is—the one true GOD of heaven and earth, Whose

tabernacle is with men, and to Whom alone all authority in religion belongs. Is not this His own teaching? For to His disciples in all ages He says: "One is your Master, even Christ; and all ye are brethren." (MATT. xxiii. 8.)

Shall we look for this in the vicarious heritage of Romanism? No, surely not. Dr. Smyth is really looking for the new Christian Church, although he does not yet realize how distinct it must be from the old — so distinct that it must be founded upon a new Divine Revelation, which is contained within the letter of the Sacred Scriptures, and the existence of which the higher criticism has scarcely begun to suspect. Not being aware of this it is natural for him to join forces with the "Modernists," and cling to the old Catholicism as the historic form of Christianity. But it is for something different and altogether better that he and multitudes of others of every denomination are looking and praying, as is shown by the following:—

What, then, is the sign written large across these failures of the Protestant ages? Should it be answered, these disappointments of our separate Christian efforts signify nothing larger to be hoped for, such answer would be denial of the mastery of Christ Himself over the forces of the world. For believers not to look for something further would be to assume the attitude from which proceeded Peter's denial. . . . Our temptation does not overtake us because we must see the end of an eventful hour; it will befall us if we sit down to see the end. It is the temptation of discouragement without vision; base denial might follow if we should only say, Protestantism is passing, and should not be quick to add, Catholicism is coming. (pp. 33, 34.)

He quotes the prophetic utterance of last year's Bampton lecturer in the pulpit of St. Mary's, at Oxford:—

I see the rise of a new religious order, the greatest that the world has known, drawn from all nations and classes, and, what seems stranger still, from all churches. (pp. 36, 37.)

And he adds:—

If only a solitary observer should turn prophet and say, "The dawn cometh," the voice might not disturb a comfortably housed faith. But this word is not a single utterance, and, though it be from out the dark, such voices are now calling to one another from all sides.

There is no surer mark of a prophetic truth than this, that it seems to rise of itself above the horizon, and is found shining in all men's eyes. (p. 37.)

This new religious order for which all are so earnestly looking can be none other than that prophesied by the Seer of Patmos in apocalyptic vision, even the New Jerusalem of the Lord's second coming. How misleading, then—how blinding to true spiritual vision, to turn to the Babylon of that Revelation as the city in which the church of the future is to be realized. Of her we read:—

All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (REV. xviii. 3, 4.)

But of the New Jerusalem, the city coming down from God out of heaven, we read:—

The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. (REV. xxi. 24.)

An excellent account of "Modernism" is given by Dr. Smyth, which shows it to really belong, not to Babylon which even now is determined to destroy it or cast it out, but, in spirit at least, to the New Jerusalem. We read:—

Modernism is a certain attitude of mind corresponding to our times; it is a tendency of thought rather than a body of doctrine; it is an intellectual method rather than a creed; it is a vitalizing spirit making all things new, rather than a full grown and completed theology. Like all great movements of life and thought it comprehends within itself diversities of belief, and its voice is as the voice of many waters. (p. 69.)

May its future prove to be a fulfilment of the prophecy:—

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give the honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. (REV. xix. 6, 7.)

H. CLINTON HAY.



Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. . . . Henceforth I will not talk much with you; for the prince of this world cometh and hath nothing in me. (JOHN xiv. 27 *et seq.*)

As long as there is evil in the world it will be in opposition to good, and will assault and make war upon the Lord's people, and upon what is the Lord's in men. This was quite as much the Lord's mission, and must be quite as much the mission of His church under His leadership — to resist evil and to fight all the way up to the cross on Calvary in war with the hells of human selfishness and sin. This was His own first great work for us, the work of redemption, to fight against and overcome the assaults of the hells. Even the angels of heaven follow Him in this warfare, as represented by the army seated upon white horses in the vision of the Seer of Patmos.

Now in reminding the reader of this, we would not seem to be opposing in the least the blessed Christmas tidings of peace and good-will. On the contrary, we would simply keep in mind how and where this precious gift of peace is to be realized. It must be through first battling with and overcoming evil in ourselves and in the world; and not in the world, but in heaven, can it be realized in any large degree.

Swedenborg shows that the causes of wars on earth exist in the spiritual world; and that they are not prevented is "for many reasons stored up in the Divine wisdom," some of which, however, He is enabled to give; for instance, the following:—

Wars are representative of states of the Church in Heaven, and are correspondences. Such were all the wars described in the Word, and such are all wars at this day. . . . When the Sons of Israel, who represented the Church, fell away from the precepts and statutes into the evils represented by these nations . . . they were punished by the nation (which represented the particular evil into which they had fallen). . . . Like things are represented by wars at this day, wherever they are; for all things which take place in the natural world correspond to spiritual things in the spiritual world; and all spiritual things concern the Church. . . . But the quality of the Church on earth, and what the evils are into which it falls, and on account of which it is punished by means of wars, cannot be at all seen in the natural world . . . but it is seen in the spiritual world. (Divine Providence, 251.)

But that wars may be gradually restrained may be inferred from the following:—

It is for this reason that there are lesser and greater wars; lesser, between the

possessors of farms or estates and their neighbors, and greater between monarchs of kingdoms and their neighbors. Whether a war be lesser or greater makes no difference, except that a lesser one is kept within limits by the law of the nation, and a greater one by the laws of nations. (*Ibid.*)

The world is witnessing now this kind of restraint of the nations upon one another. For many years the wretched misrule of Turkey has been a blot upon the civilization of Europe; but the dread of a war which would be likely to involve all the powers in a fearful struggle over the spoils, has been given as the reason for non-interference. At length a revolution has come from within, and at the same time subject people have seized the opportunity to throw off the yoke of the Sultan. And the war so long dreaded, which a few months ago threatened to burst over Europe, now promises to be averted by the councils and agreement of the nations to restrain their lusts for greater territory and power.

In the light of what is taught in the writings of the New Church may we not believe that this self-restraint and reasonableness of the nations is due to changes in the church in these countries, wrought by the Lord in His second coming? And the international peace conferences which have been held at the Hague, which doubtless have had an educational influence in bringing about this condition — shall we not find that they have grown out of a changing state of the church, and that the causes lie hidden in the spiritual world?

At the Hall of Knights, where the last Peace Conference was held, a guide, an old soldier of the Netherlands, said, "These conferences can never put an end to war." And when asked, "What, then, can?" he replied, "The people. Rulers and kings can do nothing until the people want wars no longer." A letter from Andrew Carnegie has recently been published in Germany urging the Emperor William to speak the word which would put an end to war. But one who has been in Germany, and seen the land filled with splendidly disciplined soldiers — for every young man, with few exceptions, begins life by serving three years in the army — realizes how war has been drilled into the people, and can be eradicated only by a long education in an opposite direction. Yes, as we have seen, the causes lie deeper than that, even; they lie in the character, where self-interest develops into selfishness, and provides receptacles for the influx of the war spirit from the hells. The spirit of peace can flow in from the Prince of Peace only as men learn to shun selfish

thoughts and ambitions as sins against Him. In so far as this is not done, war may be restrained by fear or by selfish prudence; but it lingers within like smoldering embers ever likely to burst forth into flame; or it finds new fields in other forms of activity. Hence we often hear it said that political wars are now giving place to industrial warfare. The ground for hope and rejoicing, however, is in the unmistakable fact that through all the warfare of modern times the Lord is giving freedom to the world — political freedom already in a large measure has been given; and industrial freedom is now to be given through the toils of battle. The time has passed when evil shall be victorious, because the Lord is now tabernacled with men in His second coming, and has taken a new control of the spiritual influx of war. For He is the Prince of Peace.

H. C. H.

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THE MORALITY OF THE TEACHINGS OF SWEDEN-  
BORG IN THE WORK ENTITLED  
"CONJUGIAL LOVE."

THE recent decision of a judge in a Pennsylvania court, awarding to the heirs of the testator a bequest intended for the endowment of a New-Church university, on the ground that the teaching of Swedenborg is, in one particular, immoral and so contrary to the statutes of Pennsylvania, brings up anew a subject that has had much consideration in the past. Hitherto this consideration has been limited to self-constituted ecclesiastical courts where the charges brought against the work in question have been ably met and quite conclusively refuted. We do not recall, however, any previous case in which the appeal has been made to the civil courts. Nor do we feel that the adverse decision in the present instance will have great weight with thoughtful and intelligent minds. Such will hardly fail to see that, however honest the opinion formed and expressed by the court upon a question of this kind, it must, of necessity, in view of all the circumstances, rest upon a very superficial and inadequate understanding of the facts and principles involved. Still the announcement of the decision by the newspaper press gives a more or less wide notoriety to the subject, and there are likely to be those who will crave to see the points thus pronounced upon in a clearer and more rational light than they have been able to see them in the past.

In response to the earnest appeal of one of these, the article which appears in our department of "Studies" was originally prepared. In rewriting it for the REVIEW, Mr. Whitehead has amplified his treatment of important points, and as it now stands the paper seems to us to set forth, with concise thoroughness and with a sufficient citation of confirmatory passages, the general attitude taken in the writings of Swedenborg toward every form of sexual indulgence outside the marriage relation. That there can be no orderly sexual relations apart from those involved in the marriage covenant seems to be shown conclusively from the statements adduced from Swedenborg respecting the wide scope of the prohibitions of the sixth commandment, "Thou shalt not commit adultery."

The point thus made is one that cannot be emphasized too strongly. Between good and evil there is here, as elsewhere, a distinct cleavage—a definite line of demarcation. In the beginning men were created male and female. "For this cause," we are taught, "shall a man leave father and mother, and shall cleave to his wife; and they *twain* shall be one flesh." In other words: The only orderly relation which can exist between men and women, as such, is that which coheres in the marriage of one man and one woman. All other relations are disorderly; and as disorderly they are immoral; and as immoral they are evil. This is what Swedenborg teaches, both directly and by implication, not only in the work on "Conjugal Love," but in his other works likewise.

But the subject is not left here. It was an important part of Swedenborg's great mission to the world to unfold the law of degrees, not only of the degrees that pertain to good, but also of those that pertain to evil. Hitherto Divine revelation had brought to men little else than the general truths of the letter of the Word. Now they were to be shown the particular truths which enter into the underlying spirit of the Word. In the past the existence of a great gulf between good and evil, and between the abodes of the good and the evil in the spiritual realm, had been recognized in the Christian world. It was understood that on the one side all were to be viewed as saved, and on the other side all were to be regarded as lost. But that there were distinct degrees of salvation and of the loss of it, was a truth that had not been clearly revealed, simply because men were not prepared to receive it.

But with the coming of the Lord which Swedenborg heralds and of which he was the human instrument, there was brought to the

world a knowledge of the particular truths which must enter into any full and satisfying apprehension of the nature of His dealings with men both here and hereafter. Through this knowledge we gain a new and luminous idea of the extent of the Lord's merciful kindness. We are shown that His mercy does not desert men when, in the exercise of their freedom, they choose evil and thus place themselves outside the protective sphere of the Divine precepts. If they will do evil, the Lord seeks in every possible way to moderate their evil-doing, to hold them back from deeper evils, and by this means to keep them in lighter evils. This involves no approval of the lighter evils — no condoning of aught that is evil. It simply recognizes the truth that there are degrees in evil and that the love of the Lord has legitimate exercise in the mercy that goes forth in efforts to restrain men from sinking deeper into the evils out of which they refuse to be wholly lifted.

The simple statement that in the exercise of His Providence the Lord permits evil as well as provides good throws a wonderful light upon the ends and the methods of that Providence; but, as Mr. Whitehead wisely suggests, there should be no misunderstanding, here or elsewhere in Swedenborg's works of what is spoken of as "permitted." Evil is not permissible, because it is "permitted." Men are not at liberty to violate the commandments because they are "permitted" to do so. The truth which the Lord sets so clearly and concisely forth in the words, "If thou wilt enter into life, keep the commandments" is an inexorable truth, it admits of no exceptions, it is weakened by no "permissions." And, as is clearly shown in Swedenborg's explanation of the sixth commandment, the "Thou shalt not" of this precept includes every form of sexual intercourse outside of the marriage relation.

As is the case with every great principle of life, we may find the whole subject involved in this matter of "permissions" set forth with brevity, but with striking force and clearness, in the letter of the Word, when we enter into its deeper and impersonal meaning. Thus we read in MATT. xviii. 7, that "It must needs be that offences come; but woe to that man by whom the offence cometh." Offences "must needs be," — must be "permitted," — for the conservation of that human freedom, without which there could be no choice of life to men. But the offences which come are always woeful, and, in themselves, not less woeful because "permitted."

From all this it must be plain that Swedenborg does not discrimi-

nate the lighter from the deeper forms of sexual evil that men may feel at liberty to avail themselves of the former as not seriously inconsistent with a life of innocence and purity. Such a conclusion is and should be revolting.

But as we look out upon the world and witness the varied and manifold infractions of the laws of strict purity which have place with men; as we see these infractions tolerated, and in some countries openly recognized through systems of government regulation;—the just and rational mind which has accustomed itself to independent thought and conclusions can hardly fail to discern the inestimable value of the detailed and comprehensive teachings respecting these evils which have come to us through the instrumentality of Swedenborg. Nowhere else have we anything like them. Those who have written upon the general subject of marriage have either closed their eyes to these violations, or have classed them altogether, in terms of denunciation that recognized no distinctions.

In the volume bearing the general title of "Conjugal Love," however, after setting forth the highest ideal of the marriage union that has ever been given to the world, Swedenborg was permitted to place over against this ideal the opposites of marriage, viewing them in the same interior light. And so we have in this part of the book most important discriminations made. We are shown that amid the deep and deadly violations of that which pertains to the sacred functions of marriage, there are infractions of the laws of purity which through ignorance, through thoughtlessness, through a momentary giving away to strong passions, are neither deep nor deadly, but are relatively innocent. They are not to be condoned, they are not to be singled out as allowable, but, on the other hand, they do not necessarily destroy that jewel of all true and heavenly life, known as the conjugal principle. In other words, those who have been led into these milder evils may not thereby be wholly unfitted to enter into the enjoyment of the pure marriage love of heaven.

The importance and practical value of this teaching need not be enlarged upon. In our judgment of individual lives, in our estimate of the world's conditions and progress, in our view of whatever pertains to this vital feature of human living, the just and careful discriminations which we are here taught to make cannot fail to be most helpful.

W. H. M.

## WHAT IS TRUTH?

WE read in JOHN xviii. 38:—

For this cause came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

Pilate then turned away and went out to report to the crowd of Jews collected outside that he found no fault at all in him whom they had brought to condemnation. But when the Jews vociferously demanded his crucifixion, Pilate took him and scourged him and allowed the soldiers to mock him with a crown of thorns and a purple robe, and then went forth again to the Jews, and said to them:—

Behold I bring him forth to you that ye may know that I find no fault in him. Then Jesus came forth wearing the crown of thorns and the purple robe, and saith unto them, Behold the Man. (JOHN xix. 5.)

The translators supply Pilate here in italics, and make it read, "And Pilate saith unto them." But the Greek text gives no indication of change of subject. Some therefore, in spite of the interruption, have construed "Behold the Man" as an answer to Pilate's question. Whether or not this can be defended on linguistic grounds, it is our present purpose to show that the answer here given is complete and final. The question is answered elsewhere in the statement, "I am the way, the *truth*, and the life."

Pilate was an educated Roman, and was no doubt familiar with the philosophical disputes of the Greeks, the Epicureans, and the Stoics over this question. Perhaps that is why he did not delay for the answer. He regarded his question as idle and hopeless. It is interesting, however, to note that even in Pilate's time the problem of truth was solved in so far as it was solved in the form and character of "the Sage." The completely wise man was the perfect truth. The Stoic conception of "the Sage" was afterwards embodied and exemplified for Christians in the person and character of Christ. So far, then, the answer of antiquity was, the truth is man, and the Divine Man is The Truth. Philosophy and science, however, have not been altogether hospitable to this way of settling the question,

and so in our day the problem of truth has broken out with fresh insistency. The "Pragmatists," on the one hand, and the "Absolutists" on the other, are earnestly contending with each other for the possession of the field, and no doubt the result will be clarification and progress. It may be well to pause here and take a survey of the situation before passing on to our own answer. A very good summary of the present state of the discussion appears in an essay on "The Nature of Truth," by H. H. Joachim (Oxford, 1906). In this well-written and valuable essay, truth is considered from three points of view: (1) as correspondence; (2) as a quality of independent entities; and (3) as coherence. The author labors to show that none of these views is satisfactory, and it will help us to make our own answer clear if we pass in review his objections.

#### 1. Truth as correspondence.

In ordinary language truth is conformity with fact or reality. An idea is true if it correctly represents the object which it refers to, and the correspondence of idea with its object is the truth of the idea. So a story is true if it correctly reports the fact, and this it does when it corresponds, item by item, with the facts. This correspondence again is the truth of the story. So in other cases, a thought, a judgment, any mental state is true if it corresponds with the reality to which it refers.

The story is also true if the facts are really there; an idea is true if the object really exists; a judgment is true if it applies to a real situation.

This view is a convenient and highly serviceable way of interpreting and representing what we mean by the truth in many ordinary situations, but when we come to examine it closely the relation of correspondence tends to give way to the view that the mind is constructive in its apprehension of the truth both in relation to the thought and its object. Truth now appears to be a character inherent in the two contrasting elements of the situation rather than the relation of one to the other. Correspondence on the other hand appears as incidental, the outcome, in other words, of the truth expressed in the said elements. The consequence of this change of aspect is that truth becomes identified with significance in a larger whole; but this suggests another fundamentally different view, namely, truth as coherence.

We may remark here that we are already coming in sight of our

ultimate thesis, that truth is personal. We also get a glimpse of a deeper meaning of correspondence than merely a one-to-one relation, namely, the correspondence of affection and thought, or love and wisdom. We have next:

2. Truth as a quality of independent entities.

This view of the truth, as well as the correspondence-notion rests ultimately on the basis of a certain theory as to the nature of sensation. The fundamental postulate of this theory is that "experiencing makes no difference to the facts." The greenness of the tree is there, an independent, unchangeable fact, whether seen or not. It remains precisely the same in the seeing as when not seen. So with other qualities and objects. Now it is plain that the correspondence-notion is wholly inapplicable here, for there is no identity of structure between the mental factor and the independent object which could afford the basis of correspondence. So we pass on to a new theory of truth. The theory requires that in the experience of seeing the tree, we must separate the psychical elements from the purely logical fact which is expressed in the proposition, the tree is green. This proposition is true (or false) whether anyone asserts and believes it or not. Accordingly truth is the property of independent logical entities.

A thorough-going exposition and criticism of this theory leads into all the complexities of modern logic, which it would be out of place here to reproduce. The issue is the old one between Idealism and Realism, and the theory in this extreme form is refuted by the usual idealistic criticisms. For surely it is false to say that the seeing of green and the green that is seen are two independent entities, such that the seeing remains unaffected by the green, and the green is what it is whether seen or not. If this is false, then the mind must have some share in constituting the green which is seen, and so the truth cannot be independent of the mind, nor the quality of independent entities.

The conclusion here reminds us of Swedenborg's phrase, "Truth is from wisdom," which suggests the mind's active agency in constituting the truth.

It seems necessary, then, to abandon once and for all the position that "experiencing makes no difference to the facts"; and the criticism which compels the rejection of this postulate brings to light a situation where truth appears as the character of a whole. That is

true which is seen to fit into its system, and truth is the character which such fitness reveals.

We pass, then, to the consideration of

(3). *Truth as coherence.*

In cases of perception, judgment, inference, etc., there is a union of thought and its object, such that we cannot say either that truth is the correspondence of thought with object, or a quality of the object independent of thought. Either of these views implies not only a distinction, but a separation of thought and object. The union of thought and its object, in a judgment say, is an instance of a "significant whole" of a very simple type. But the meaning and truth of any such judgment at once involves it with other judgments in such a way that a whole system of judgments develops. Such a system is characterized by the quality of coherence which is the truth of the system. Examples of such systems are the special sciences: mathematics, logic, psychology, physics, etc. These several sciences taken together, supplementing common sense and supplemented by philosophy, constitute the body of human knowledge. The principle of coherence organizes this body into a significant whole such that the whole determines the nature of each item, and each item implies or reflects the whole. This conception gives us the theory of truth as coherence. In this view truth is the self-fulfilling and self-representative character of such a whole.

Evidently this theory unifies experience for a very high level of thought, but the question is whether in this view the principle of coherence is fully vindicated and whether the truth as so conceived is really coherent. A little reflection shows that there are at least two aspects in which the theory fails. In the first place, on the principle of coherence no theory of the truth can be true because it fails to overcome the opposition between thought and its object, and falls back on the correspondence-notion which has been rejected.

In the second place, the theory affords no solution of the problem of error. Coherence both demands and refuses a relative independence of the items in the whole, but it can give no account of this independence which reconciles it with the claims of coherence. In other words, truth according to this theory must co-exist with error and yet must exclude error.

The theory, then, is a failure, and its failure is irremediable, and yet it has more truth than either of its predecessors. It shows that

coherence is a principle of very high value. It unifies, clarifies, and organizes experience on an ideally complete scale. It gives us the conception of a living, self-sustaining, individual whole. It tries to conceive of truth as personal, as in the human form, and its failure directs our efforts to another point of view.

We now return to the Lord's answer to Pilate and to his own words, "I am the way, the *truth*, and the life." There is no doubt that the conception of the Lord as the truth has been the most successful principle in organizing human life that history affords. According to the Christian view the Lord overcame evil and error in his own person, and as truth he overcame the world. "Be of good cheer I have overcome the world." No doubt Christianity as traditional orthodoxy has failed to apprehend fully the Lord as the truth; but the New-Church doctrine of the glorification, together with the doctrine that God is man, throws a new light on the nature of truth. It gives us a new point of view, namely, that the nature of truth is expressible only in terms of love. According to New-Church doctrine, truth is the form of good, and good is the self-projected object of love. Love is the central, substantial, all-embracing function of experience, or rather experience as a whole is the function of love. Experience is precisely the self-representative and self-fulfilling activity of love. Again, love is personal and develops itself in the form of a personal life. It is individual in that it expresses itself in one all-inclusive purpose. Love in its essence and wholeness is the Divine Man, and truth is the infinite self-representative image of this love. Truth is the form of the Divine Man wherein love sees itself represented. Truth on this view is correspondential, but it is not divorced from or independent of love. It gets its quality as truth from the nature of love as self-revealed in it. So neither is truth a quality of independent entities, for all experience is the self-fulfilment of love. Truth is coherent, but not as an objective system set apart from and independent of love, but a system that coheres in love and is the truth by virtue of this coherence. This view does justice to the variety, the distinctions, and the individualities in the body of truth. It secures a relative independence, but not independence of love. How this could be worked out in detail is aside from the present task. We set out with the intention of suggesting a view as to the nature of truth which would vindicate Christian doctrine and would withstand destructive criticism. We have seen from the very

meagre and inadequate survey of modern critical thought, that current philosophy has no view of the truth that will survive critical examination. The view we have here sketched is abundantly set forth in the writings of Swedenborg.

L. F. H.

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### THE FEDERAL COUNCIL.

THE year closed with a notable assembly at Philadelphia, looking to Christian unity. The Federal Council of Evangelical Churches in America was in session for the first time from the 2d to the 8th of December. Four hundred men, representing thirty-three denominations, formed an organization for the purpose of initiating plans for the concerted action of their churches in providing for the moral and spiritual welfare of the country, and in making more efficient their missionary enterprises abroad. This is understood to be a deliberate turning from the thought of an organic union to a policy of coöperation without disturbing denominational distinctions. But it is manifest that doctrinal distinctions are rapidly ceasing to exist, and that all that separates them practically now is in traditions and forms of government. Even as our States, with a great variety of Constitutions, are united in an inseparable federation, so may this lead to a federation which shall result in a Christianity that shall be practically one Church. This allows for the differences of temperament and tastes which give a desirable variety to forms of worship and methods of work, and which provide for the progress and perfecting of the Church and Heaven.

Schisms owe their origin to the loss of brotherly love among Christians (*Arcana Cœlestia*, 1834), and may we not see in all these efforts of to-day to return to unity, as the falsities of the past recede in the light of the Lord's second coming, a returning to brotherly love as the first essential of true discipleship? Love will make the Church one in the Lord. "By this shall all men know that ye are my disciples, if ye have love one to another." (*JOHN* xiii. 35.)

H. C. H.

## BIBLICAL AND DOCTRINAL STUDIES.

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### A STUDY OF SWEDENBORG'S TREATISE ON CONJUGIAL OR MARRIAGE LOVE.

SWEDENBORG'S treatise on "Conjugal Love" has at times been attacked as contrary to the common moral sense of mankind. His teaching on the subject of marriage and its perversions has been misunderstood, misrepresented, and perverted. In view of this fact it is well at the present time to try to gain a clear view of this treatise. In the first place we may inquire whether there is a common moral sense. Is there a standard of morality universally received?

#### THE STANDARD OF MORALITY.

Some nations practise polygamy, others polyandry; other nations and individuals have practised various sex perversions without any sense of wrong doing. The standards of morality in nations and individuals differ. It is evident that we cannot look to men for a true standard of morality. It can come only from the Divine Being.

In the Old Testament polygamy is described without open condemnation; but fornication and the various kinds and degrees of adultery are condemned. The law of the commandments, "Thou shalt not commit adultery," was revealed from Mt. Sinai; but the Jewish people did not realize that it forbade polygamy, their moral sense being too blunted to perceive this.

The Lord in the world, when questioned by the Jews, so explained the law of marriage that He made it evident that true marriage is between two only, and that divorce for causes other than adultery, and also polygamy, were permitted on account of the evil hearts of men. "Moses because of the hardness of your hearts *suffered* you to put away your wives; but from the beginning it was not so." The true standard of morality is that which was "from the beginning." It was embodied in a general form in the commandment, "Thou shalt not commit adultery." The Lord unfolded the meaning of

this commandment, showing that it not only forbids what is technically understood by adultery, but also all sexual evils in general and the lusts leading to these evils, just as the other commandments forbid all forms of the evils against which they are directed. The apostles so understood the Lord's teachings. Paul says: "Ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 THESS. iv. 2, 3). He also says: "The works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness" (GAL. v. 19). The standard of morality given in the New Testament is from Divine revelation; it is not a standard based merely on the authority of men.

The Christian Church has always taught that divorces should not be granted except for adultery alone. The Roman Catholic Church goes beyond this and is altogether opposed to divorces. In the Encyclical Letter of Leo XIII. on Christian Marriage, dated Feb. 10, 1880, he says:—

It should further be known that no power can dissolve the bond of Christian marriage whenever this has been ratified and consummated, and that, of a consequence, those husbands and wives are guilty of a manifest crime who plan, for whatever reason, to be united in a second marriage before the first one has been ended by death. When, indeed, matters have come to such a pitch that it seems impossible for them to live together any longer, then the church allows them to live apart, and strives at the same time to soften the evils of the separation by such remedies and helps as are suited to their condition; yet she never ceases to endeavor to bring about a reconciliation, and never despairs of doing so.

Pope Leo XIII. here pronounces it a manifest crime for persons to marry again for any cause while the former partner is still living; although the Lord Himself teaches that the fornication of one of the partners is a lawful cause for divorce and re-marriage. But the Pope goes still further, saying, "*The church allows them to live apart and strives to soften the evils of this separation by such remedies and helps as are suited to their condition.*" The Roman Catholic Church itself therefore administers remedies and helps. What are these remedies administered by or under the advice, allowance, and sanction of the church?

In these days the civil law has taken the matter of divorce into its own hands, and, disregarding the injunction of the Lord and the opinions of the church, it grants divorces for many causes, and

permits divorced persons to marry again. What are many of these marriages viewed in the light of the Lord's teachings but legalized concubinages. From these considerations it is evident that there is no universal standard of morality which all in the world receive.

#### SWEDENBORG ON MARRIAGE.

Let us now turn to the teachings of Swedenborg concerning marriage. He opens up the interior or spiritual relationship in marriage and views all things of marriage from this side. He gives the standard of morality as it exists in heaven, and then views all sex relationships from that light. Throughout his writings he has opened up the true nature of marriage itself. If we reject the treatise on "Conjugal Love" as not theological, or as not moral, we shall be compelled to reject the whole of his theological works, because the subject of marriage and its perversions is interwoven in all these works. The treatise on "Conjugal Love" is only the bringing together into a systematic form of teachings contained in all the writings. Let us examine first of all his teachings in regard to marriages.

The treatise begins with a relation concerning those who first enter the other life, and who are given the experience of enjoying the things in which they had supposed heavenly joy and happiness to consist. By this experience they learn that heavenly joy does not consist in external pleasures, but in the application of the mind to use. At the close of this relation there is a description of a marriage in heaven. This idea is so foreign to the common conception of heaven, and yet is so essential to the understanding of marriage itself, that the first chapter is devoted to establishing the fact that there are marriages in heaven (27-41). It is shown that man lives after death; that the mental and spiritual nature of the male differs from that of the female; that the love of the sex and marriage love, as well as all other loves, remain with the man; consequently that there are marriages in heaven. He also shows that married partners meet after death, and if they had been in true marriage love they remain together a married pair. (45-54.)

In showing the nature of marriage Swedenborg goes to the very essential which makes marriage, namely, to the love itself which unites them together. He shows that there is a true marriage love, but at the present day it is so rare that its quality is not known. This

love is what prevails in heaven and gives quality to the marriages there, and it prevails in true marriages on earth. This love is the very essential of marriage and is the source of all that is good, useful, and delightful in the marriage relation (57-73). This love has its origin from the marriage of good and truth (83-102). The male and the female were created in the beginning to be forms of this marriage, the male being created a form of understanding, and the female a form of the will, and in marriage their minds are united by their mutual relationship and duties. This marriage of good and truth is derived from the Lord Himself in Whom is the union of the Divine love and the Divine wisdom. It is from this union that there is an inclination to conjunction of truth with good, and of the minds in which these reside; and thence there is an inclination of the sexes to union in marriage. It is from this marriage union of good and truth that man's relation to the Lord is compared in the Word to a marriage. The Lord is called the Bridegroom and Husband, the church is called the Bride and Wife. As all the true quality of marriage comes from the reception of good and truth from the Lord, the quality of marriages depends on the state of the church with the husband and the wife. (83-102, 116-131.)

Swedenborg shows throughout his writings, and especially in "Conjugal Love," that marriage is of the spirit as well as the body. It is a union of souls and minds working together in harmony and coöperation for the highest and noblest purposes, namely, the education of man not only for this life, but for the kingdom of heaven itself. He elevates our conception of true marriage far above the natural and physical plane by showing that there are marriages in heaven, and by revealing their spiritual quality. Marriage, as it was "in the beginning," and as it was designed to be by the Creator, is a union of minds and souls which endures forever, growing more and more intimate to eternity. Such marriages are holy and pure, being images of the conjunction of the Lord with the church. The description of this, the very essential of Christian marriage, exalts marriage far above anything heretofore known concerning the subject. Marriage when of this quality is chastity itself. But at the present day, Swedenborg says, such marriages are rare, but he says they will be restored in the future.

In treating of the subject of marriage it is not only necessary to describe the nature of true marriage itself, but it is also necessary to

treat of all forms of the marriage relation, and even of the evils that are hurtful to or are destructive of it. An ideal treatment of marriage, putting forward only the heavenly form of it, would scarcely touch the practical life of man at the present day. Were this not the case Swedenborg might have rested his pen after treating of true marriage love.

In the true marriage relation the essential marriage is the union of souls and minds. The pair are counterparts of each other, soul to soul, and mind to mind. Thence Swedenborg teaches that the first essential to look to in forming marriages is adaptability of souls and minds to each other. It is necessary that there should be agreement in the principles of religion, for these unite souls together. Marriages, however, at the present day are rarely entered into from spiritual or internal considerations. They are largely formed from natural and worldly motives. Swedenborg therefore treats of the essential quality of these marriages as viewed in the light of heaven. He shows that they are a distinct step downward in the ladder of the degrees of life. They are made in the plane of the natural mind, not in the spiritual. Men and women contract matrimony from considerations of wealth, honor, position, influence, or for various allurements or personal considerations. Thus matrimony is commonly contracted in the world according to external affections (274). Nevertheless when entered into it must be permanent to the end of life. In such marriages children are born and must be educated and brought up. The partners have their duties to perform. They have a duty and relationship to the state as well as to each other. The safety of the state as well as the rights of the partners and children require that the state of marriage must be permanent and endure to the end of life. The church teaches this, the state requires it and enacts punishments for the violation of the contract. Swedenborg teaches that the covenant of marriage is to the end of life in the world, and that "this is according to Divine law, to rational law, and to the civil law. On this the safety of society and the state depends." (276.)

Such external marriages, however, are not always happy. There are many causes producing coldness between the partners, such as dissimilitude of minds and manners, differences of religion, and other causes. Nevertheless the only cause of divorce is adultery, in which case the other partner is in full liberty to marry again. Some-

times the conditions in the house become so intolerable that legal separations become necessary. Nevertheless, Swedenborg teaches that a full separation of minds takes place only by the death of one of the parties, or by the Scriptural cause of divorce. Instead of the sacredness of marriage being due to an ecclesiastical rite, as taught by the Roman Catholic Church, it is *per se* in the union of the souls and minds themselves, which union may be effected even when there has been no marriage ceremony performed. (234-260.)

Taking a still wider survey of marriage, and passing the bounds of Christianity in which monogamy alone is recognized, Swedenborg treats of polygamy, and shows that the reason why polygamic marriages have been utterly condemned in the Christian world is that, "There is a true marriage love, and that this can exist only between two partners, nor does it exist between two except from the Lord alone; and that on this love heaven is inscribed with all its felicities" (332). He then proceeds to show that although in some countries polygamy is sanctioned both by the civil law and by religion, as is the case in Mahometan and other nations, the quality of such polygamic marriages is natural, unchaste, and impure. In the spiritual world such persons are completely separated from Christians, but because they have believed that such marriages were not contrary to the laws of God, they are not condemned to hell, but have their heaven in low societies until they accept the principle of monogamy. (332-354.)

We have now shown Swedenborg's teaching concerning marriage itself; that it expresses the very highest conception of morality. He shows the nature of true marriage such as it was designed to be by the Creator as a pure and holy conjunction of two persons in souls, minds, and bodies. He reveals the imperfections in merely external marriages, but affirms their permanence throughout life when once made. He also reveals the impurities of polygamy and teaches the spiritual reason why it is repugnant to the moral sense of the true Christian, and why it should not be tolerated in the Christian world. In the first part of the treatise "Conjugal Love," Swedenborg surveys the whole range which marriage takes in the world, showing what it is designed to be by the Creator, and what it has become as developed under the freedom of man; and, while revealing the imperfections which have become associated with it, he does not endorse them, but endeavors to lead the mind back to the highest concept of marriage.

## THE OPPOSITES OF MARRIAGE.

After describing the various forms of the marriage relation and their qualities, Swedenborg takes up the subject of the opposites. To make the division more complete he inserts a new title page expressing the quality of the subject now discussed, namely, "The Pleasures of Insanity Concerning Scortatory Love." In introducing the subject he calls attention to an important principle which has been very generally ignored in treating of this question, namely, that it is impossible for a person "to know what is evil and false, unless he knows what is good and true" (424). Swedenborg continues as follows:—

Now, because I have completed the work on "The Delights of Wisdom Pertaining to Conjugal Love," from the intelligence thence acquired I am able to describe the pleasures of scortatory love." (424.)

In other words, it is necessary to know the true nature of marriage before one can clearly see the opposite states in their true light. Heaven must be known before the repulsiveness of hell can be seen. In marriage the partners are growing and developing spiritually and naturally in the performance of uses, to themselves, to their children, to society, and to the kingdom of heaven. In the evils now to be treated of, these uses are not performed, and the development through them is not received. They are evil because injurious to the states of society and of marriage. The very ends for which marriage is established are lacking. Swedenborg, however, confines the term scortatory love to those forms of evil love that are totally opposite to marriage love as hell is opposite to heaven. He also excludes from the term scortatory love "fornicatory love that precedes marriage, and concubinage [when separated from the wife], entered into from legitimate, just, and weighty reasons" (423). This exception has given rise to misunderstanding, and has led to the accusation that Swedenborg teaches and endorses immorality. Some have understood him to teach that fornication and concubinage are not evils, that they are neither positive nor negative, but intermediate,—being neither good nor evil, provided the ultimation be limited to one. It has also given rise to many disturbed states of mind with some earnest readers and admirers of Swedenborg. We must therefore, first of all, direct our investigation to the question,

Where does Swedenborg place these two things in his treatment of marriage and its opposite? Are they contrary to the sixth commandment or not?

In his work on "Scortatory Love" Swedenborg treats first of the opposition of scortatory love to marriage love, following which are chapters on fornication, concubinage, and on the various kinds and degrees of adultery, on the spiritual correspondence of these things, and on the imputation of each love.

In the "True Christian Religion," 313-316, Swedenborg explains the commandment, "Thou shalt not commit adultery." We there read:—

*In the natural sense, this commandment refers not only to committing adultery, but also to willing and doing obscene things, and therefore to thinking and speaking lascivious things. That merely to lust is to commit adultery, is evident from these words of the Lord: Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart (MATT. v. 27, 28). This is because the lust becomes as a deed when it is in the will; for allurements enters merely into the understanding, but intention enters into the will, and the intention of lust is a deed. But more may be seen concerning these things in the work "Concerning Conjugal Love, and concerning Scortatory Love," published at Amsterdam in the year 1768; which treats On the Opposition of Conjugal Love and Scortatory, 423-443; On Fornication, 444-460; On Adulteries and their Kinds and Degrees, 478-499; On the Lust of Defloration, 501-505; On the Lust for Variety, 506-510; On the Lust of Violation, 511, 512; On the Lust of seducing Innocences, 513, 514; On the Imputation of each Love, Scortatory and Conjugal, 523-531. These all are meant by this commandment in the natural sense. (313.)*

"All these," that is, fornication as well as adultery, are against this commandment in the natural sense. But it may be objected that this is a contradiction of terms, that fornication is one thing, adultery is another. Swedenborg, however, here teaches that the commandment embraces all sexual evils, even the lust of the will from which they are done. Moreover in translating the commandment he does not use the common word for adultery, *adulterare*. He translates it, *Non mæchaberis*, which term embraces the evils of the unmarried as well as the married.

In explaining the spiritual sense of the same commandment he preserves this distinction of terms. We there read:—

Nothing else is signified by committing adultery (*mæchari*), committing adultery (*adulterari*), and committing whoredom (*scortari*) than to adulterate

the goods of the Word and to falsify its truths. (True Christian Religion, 314.)

In the celestial sense by committing adultery (*mæchari*) is meant denying the holiness of the Word and profaning it. (*Ibid.*, 315.)

Not only does Swedenborg teach that the evils mentioned in 313 are forbidden by this commandment, but he also teaches that to remove them from the heart they must be shunned as sins against God. He says:—

There are various causes which make a man seem chaste, not only to others but also to himself, while yet he is wholly unchaste; for he does not know that lust, when it is in the will, is a deed, and that it cannot be removed except by the Lord after repentance. Abstinence from the doing does not make one chaste; but abstinence from the willing because it is sin, and when the doing is possible, does. Just so far as any one abstains from adulteries and whoredoms solely from fear of the civil law and its penalties; for fear of the loss of reputation, and therefore of honor; for fear of diseases from them; for fear of upbraidings from his wife at home, and thence of intranquillity of life; for fear of the vengeance of the husband and relations, or of being beaten by their servants; on account of avarice; on account of any infirmity, arising from disease, abuse, age, or any other cause of impotence; yes, if he abstains from them on account of any natural or moral law, and not, at the same time, on account of spiritual law,—still he is inwardly an adulterer and a whoremonger; for he none the less believes that they are not sins, and therefore does not in his spirit make them unlawful in the sight of God; and thus in spirit he commits them, though not before the world in the body; therefore, after death, when he becomes a spirit, he speaks openly in favor of them. (*Ibid.*, 316.)

In this series fornication is distinctly enumerated among the evils forbidden by the commandment. It is declared to be sin; that is, it is unlawful in the sight of God. It also corresponds with the falsification of the Word and the denial of its holiness (True Christian Religion, 314, 315; Conjugal Love, 515–520). It may be contended that when Swedenborg uses the term scortation or whoredom he means the same as scortatory love, and therefore does not include fornication and concubinage under this term. The error of this argument, however, may be seen from the following passage in which the term scortation or whoredom includes all sexual evils:—

Imputations after death are made according to the quality of the will and understanding of everyone. Thus it is with scortations or whoredoms—whether they are fornications, or pellicacies, or concubinages, or adulteries. (Conjugal Love, 530.)

Here every kind and degree of sexual evil, even the mildest forms, are included in the term scortation or whoredom. They are all forbidden in the commandment.

The whole chapter on the Decalogue in the "True Christian Religion" inculcates the doctrine that "evils must be removed before goods can be done"; "that evils cannot be removed before they are shunned as sins"; "that if anyone shuns evil from any other cause whatever than because they are sins, he does not shun them, but only causes them not to appear before the world." (True Christian Religion, 330.)

The statements thus far quoted establish the fact that fornication and concubinage, even the mildest forms thereof, are scortations or whoredoms; that they are included among the evils forbidden by the commandment; that the Christian should regard them all as evils and as sins against God, and should shun them as such that they may be removed from the internal man, as well as from the external man. In the light of these principles laid down by Swedenborg we may see that in the latter part of the work on "Conjugal Love," entitled "Scortatory Love," Swedenborg is giving a systematic explanation of the meaning of the commandment, "Thou shalt not commit adultery" (*non mæchaberis*).

#### FORNICATION AND CONCUBINAGE AS TREATED OF IN "SCORTATORY LOVE."

If what we have already proved is a correct representation of Swedenborg's teachings on these subjects, it may be asked, How is it that to some persons Swedenborg in his work on "Scortatory Love" appears to endorse and approve fornication and concubinage as not evil?

In that work (530) we have seen that Swedenborg includes fornications, pellicacies, and concubinages under the general term scortations. He defines fornication as "lust by a youth or man with a woman, a harlot (*mæcha*) before marriage" (444<sup>2</sup>). He defines a mistress as a harlot (*pellex est mæcha*) (462). He leaves no doubt in the mind of the reader that he is dealing with evils. This may also be seen from the following statements: "Fornication is of the love of the sex" (445). "It is of the natural man" (447). "It is lust" (448). "It is an evil" (452). "It is unchaste." (452.)

Swedenborg, however, shows that evils exist, that they are suffered to exist not because they are approved, but lest greater evils become widely prevalent. He says: "Therefore in populous cities brothels

are tolerated" (451). Also that the milder kinds of evil such as pellicacy, and concubinage apart from a wife, are less hurtful than the more grievous kinds of evil. That in some conditions and under some governments where many cannot contract marriages until the time of early manhood is past, pellicacy is tolerated as a means of preventing greater evils (450, 459). But while recognizing them as milder evils they are never approved as goods, or as neither good nor evil. The greater evils, such as concubinage conjointly with a wife, and the various kinds of adultery, are not only destructive of civil society but they destroy the spiritual life (464-466, 478-513). Concubinage, when one is separated from his wife, is similar to pellicacy with the unmarried, it being classed with the milder evils. It is included in the term scortation, but not in scortatory love opposite to marriage love; but concubinage conjointly with a wife is adultery of a most grievous kind. (463-467.)

To show still further Swedenborg's teaching concerning these evils as well as his attitude toward the more grievous kinds, we quote from the first part of the book as follows:—

In heaven they do not at all know what scortation or whoredom is, nor that it is, nor that it is possible. The angels grow cold in the whole body at unchaste or extra-marriage love. (44.)

The chastity of marriage comes through a total renunciation of whoredoms from religion. (147.)

As far as whoredom is renounced, the chastity of marriage enters. (147, 148.)

The chastity of marriage does not exist by the renunciation of whoredoms unless this is done from religion; this is because man without religion does not become spiritual but remains natural, and if the natural man renounces whoredoms still his spirit does not renounce them; and thus although to himself it seems that by the renunciation he is chaste, still nevertheless the unchaste lies hidden within like matter in a wound only healed over externally. (149.)

The milder evils thus far spoken of are not included in Swedenborg's term scortatory love which is totally opposite to true marriage love. Nevertheless they are evils forbidden in the commandment. They should be shunned as sins. The total renunciation of whoredoms that leads to the chastity of marriages requires a renunciation of all forms of sexual evil even the mildest.

Nevertheless these evils exist in the world. They infect every grade of society. It is necessary for us to know their quality that we may deal wisely with them. It is necessary for us to know and understand the relative degrees of evil, and that some evils are less

injurious to the spiritual life and to society than others. Swedenborg treats of all these degrees of evil and of their qualities, just as he has previously treated of the various qualities of good in the marriage relation. The latter part of the treatise on "Conjugal Love" entitled "Scortatory Love" is a description of the successive steps of a ladder downward toward and into hell. To those in the lower evils the milder ones are steps upward out of hell. The various qualities and degrees of good in marriage are like steps of a ladder up to heaven and into heaven.

The fact that Swedenborg speaks of fornication and concubinage as intermediate does not stamp these things as "neither positive nor negative, neither good nor evil." He shows that the intermediates between true marriage love on one side and scortatory love on the other have a positive quality for good or for evil. On the side of hell they are "from evil not of falsity and from falsity not of evil," and on the side of heaven they are "from good not of truth, and from truth not of good" (436). In other words there are things partaking of a heavenly or of an infernal nature which the man has not yet confirmed, and in the case of evil, which he may repent of and put away. These evils are relatively mild. Swedenborg shows that the milder evils of whatever kind relating to all the commandments are tolerated or permitted, not as being endorsed by God, by men, or by communities, but because they cannot be totally destroyed or prevented without giving rise to greater evils. Swedenborg does not call these tolerated or permitted evils lawful either in relation to the spiritual or the civil law. The two planes of law are in agreement even as the body is in agreement with the soul. The civil law is the same in form as the spiritual. It enacts as civil law "Thou shalt not commit adultery." It also recognizes degrees of evil and degrees of guilt, but the civil law looks to the good of civil society, the spiritual law to the good of heavenly society. (485.)

One expression used by Swedenborg has given to some minds the impression that he endorses concubinage as a lawful and right relationship. Speaking of "concubinage apart from a wife" when it is engaged in for legitimate, just, and truly weighty causes, he says, is "not unlawful" (467). This has been taken to mean that it is lawful. Not unlawful means that the law does not take cognizance of it to condemn and punish it. It does not mean that it is endorsed and regarded as good. In countries where the law of the church

concerning divorce is the law of the state, there are many conditions which are tolerated and not punished, which yet cannot receive positive affirmation as lawful and good. In our country the civil law in most of the States has broadened out the law of divorce to include the cases which Swedenborg classes as just causes for separation. Here we grant divorces with the right to marry again.

These marriages in the light of Swedenborg's principles stand on the same level as concubinage in European countries. They are regarded in the eyes of the civil law here as lawful. Swedenborg regards them at the best as "not unlawful," but they do not come into his category of true marriages. That Swedenborg does not mean lawful when he uses the term "not unlawful," is manifest from his use of the terms chaste and not unchaste in the following passage:—

But there is marriage love that is not chaste, which yet is not un-chastity, as between partners, who on account of various external causes abstain from the effects of lasciviousness even so that they do not think of them; nevertheless if that love in their spirits has not been purified, it still is not chaste; its form is chaste, but a chaste essence is not in it. (139.)

Swedenborg in treating of the many evils which exist in the world and of the Divine providence in relation to them uses the word permission. They are permitted to exist for the sake of the end which is man's salvation. The words permit and permission are used, not in the sense of the English word permit, which carries something of the sense of authorization, but of the word to suffer, in the passage, "Moses suffered you to put away your wives on account of the hardness of your hearts" (MATT. xix. 8). Evils are not willed by God, but are permitted, the laws relating to this being explained in the "Divine Providence." The term permission is used in treating of evil, and in the sense that the Lord suffers it to be. He follows man even into his evil conditions endeavoring to lead him out of evil into good. "If I make my bed in hell behold Thou art there. . . . Even there shall Thy hand lead me and Thy right hand shall guide me" (PSALM cxxxix. 8, 10). Some things are of the Lord's direct "will," others are of his "good pleasure," still others are of "leave," but evils are of "permission." (Arcana Cœlestia, 1755, 9940; Spiritual Diary, 398, 2296, 3845.)

The attitude of the Lord toward the different grades of evil, and

the attitude of Swedenborg in the treatise under consideration is that of tolerance, permission, or sufferance, not in any sense the endorsement of them as good, or as indifferent because neither good nor evil. When we view Swedenborg's teachings in the light of what he says concerning true marriage, and place each subject in its true position in the series of degrees, we can see clearly that his teachings even in the part on "Scottatory Love," are the expression of the truest morality. The treatise on "Conjugal Love" is the unfolding of the laws and states of marriage from the highest to the lowest. The second part entitled "Scottatory Love" is the unfolding of the series and degrees of evil from the mildest to the most grievous, which evils are forbidden in the commandment "Thou shalt not commit adultery." These evils must be shunned as sins that one may come into the chaste states of true marriage love.

Finally Swedenborg teaches that the things contained in this book are revealed to the world by the Lord. They are not merely Swedenborg's own opinions and reasonings concerning the nature of marriage and its opposites. (See 534.)

JOHN WHITEHEAD.

## SWEDENBORG'S TERMS RELATING TO MARRIAGE.\*

### 3. CONJUGIALIS — CONJUGALIS.

IN the REVIEW for July, 1906, and January, 1907, Rev. Samuel M. Warren treats very fully of the meaning of the terms *conjugal* and *conjugal*. In these articles it is clearly shown that the term *amor conjugal* is properly translated marriage love, and that the first translator of the work on "Marriage Love" rendered it "Conjugal Love," under a misapprehension, thinking that Swedenborg intended to distinguish true marriage love from the mere external love in marriage by using *conjugal* for true marriage love, and *conjugal* for the merely external love. In the above-mentioned articles it is shown that Swedenborg does not make this distinction in the two terms, and that *conjugal* is used only a few times in his writings, in these cases being evidently printer's errors. In two cases "True Christian Religion," 805, 847, it is used of the true marriage love.

\*Continuing the article in the NEW-CHURCH REVIEW for July, 1908.

In 805 *conjugal*is is used twice, and is spoken of true marriage love, for it is said, "Because love truly *conjugal*is is celestial love." In 847 *conjugal*is is used three times and *conjugal*is once, each time in the sense of true marriage love, for it is said, "Love truly *conjugal*is is from the Lord alone, and is given to those who are regenerated by Him." This passage is also given in "Conjugal Love," 534, where the spelling in every case is *conjugal*is. In numbers 98 and 203 the word *conjugal*is occurs, but in each instance it is evident from the context that it is a misprint, *conjugal*is being the word evidently intended.

The term *conjugal*is, like *conjugal*e, is a universal term, expressing what relates to marriage. It is generally used to express what relates to true marriage love, but oftentimes it is used of marriages in which true marriage love does not exist, and where the term *conjugal*is would be used if Swedenborg made such a distinction in terms as has been supposed. When special attention is called to true marriage love the term used is *amor vere conjugal*is. Sometimes the expression *genuinus amor conjugal*is (genuine marriage love) is used. That Swedenborg includes the merely external love in marriage under the general term *conjugal*is is evident from many places in his writings, although usually the term expresses true love in marriage. In the *Adversaria*, in treating of the Jews, it is said, their *amor conjugal*is (marriage love) was perverse and natural, in which there was nothing heavenly (iv. 5682-5684). In treating of the signification of *duadim* (mandrakes), it is said they signify *amorem conjugii* (the love of marriage), *Ibid.*, i. 733; or, what is the same, *amorem conjugal*e (marriage love), *Ibid.*, i. 736-738. It is also said, "In the external sense nothing else is here expressed than the *amor conjugal*is (marriage love) between Jacob and his two wives" (*Ibid.*, i. 761-764). This love between one man and two wives cannot be genuine *amor conjugal*is.

In the Index of the work, *Sapientia Angelica de Conjugio*, we read:

That natural *amor conjugal*is (marriage love) separate from rational *amore conjugal*e (marriage love) is properly ferine. (p. viii.)

Again we read:—

*Amor conjugal*is (marriage love) is according to religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers. (Conjugal Love, 534.)

The *amor conjugialis* (marriage love) of adulterers is mentioned in "Conjugal Love," 511, and that of polygamists in 344, where it is said: —

At the same time there was then opened a communication for the heat of their *amoris conjugialis* (marriage love) there, and it was perceived by me as the fetid heat of a bath. (*Ibid.*, 344.)

There is *amor conjugialis* (marriage love) not chaste, which nevertheless is not unchaste, as between partners, who on account of various external causes abstain from purient acts so far as not to think of them. . . . Its form is chaste, but the chaste essence is not in it. (*Ibid.*, 139.)

*Amor conjugialis* (marriage love), where it is not genuine, is still to be affected or appear as if it were. (*Ibid.*, 276.)

By the reception of the *conjugialis* (marriage) sphere by the husband solely through the wife, *amor vere conjugialis* (true marriage love) is known and distinguished from *amore conjugiali* (marriage love) spurious, false, and frigid. (*Ibid.*, 224, 249, 250.)

In "Conjugal Love," 209, it treats of "the elevation of natural *amoris conjugialis* (marriage love) into spiritual *amorem conjugialem* (marriage love)."

There is *amor conjugialis* natural, *amor conjugialis* spiritual, and *amor conjugialis* celestial. (*Ibid.*, 368.)

The *amor conjugialis* with polygamists is natural. (*Ibid.*, 369.)

The zeal into which polygamic *amor conjugialis* is kindled [is described]. The polygamist so long as he remains a polygamist is natural, and cannot become spiritual. (*Ibid.*, 370; see *Spiritual Diary*, 3319.)

The term *amor conjugialis* in its highest sense is spoken of the marriage of love and wisdom in the Lord, even so that it is said: "The Messiah is *amor conjugialis* itself" (*Adversaria*, 801). "*Amor conjugialis* is in the Messiah alone." (*Ibid.*, 826.)

This term is also used of the marriage of good and truth, and of the marriage of the Lord and the church, which is the spiritual marriage itself from which descends with equal step the marriage of one man with one wife, to which the term *amor conjugialis* is applied. It is also applied to the inclination to conjunction with one alone which is implanted in man from creation, in contradistinction to the love of the sex which is not confined to one. "The love of one of the sex is *conjugialis*" (Conjugal Love, 507). "*Amor conjugialis* is to one of the sex" (*Ibid.*, 509). The term *amor conjugialis* is also applied to marriage love not genuine. (*Ibid.*, 224, 276, 369.)

From these various uses of the term *conjugialis* we may see that

although generally used to express that which pertains to genuine or spiritual love in marriage, it is also applied in the wide sense to all planes and degrees of marriage. The term *conjugialis* evidently should be translated marriageable, and marriage in such expressions as *ætatem conjugialem* (marriageable age), *Ibid.*, 450. *Nisus conjugialis* (marriage endeavor), *Ibid.*, 238. *Statum conjugialem* (the marriage state), *Ibid.*, 452. *Inclinatio conjugialis* (marriage inclination), *Ibid.*, 187. *Inclinationes ad conjugia* (inclinations to marriages), *Ibid.*, 187, expresses a similar idea. *Foederi conjugiale* (the marriage covenant), *Ibid.*, 277, 278, 307. *Sphæra conjugialis* (the marriage sphere), *Ibid.*, 92, 222, 223, 225. The term *conjugialis* is also used with the following words, desire, "Arcana Cœlestia," 3946; union, "Conjugal Love," 52; chastity, *Ibid.*, 55<sup>e</sup>, 346; debt, "Arcana Cœlestia," 9003; affection, *Ibid.*, 9182<sup>2</sup>; conjunction, *Ibid.*, 9604; "Conjugal Love," 159; enjoyment, "Heaven and Hell," 402; life, "Conjugal Love," 47b, 323, 428, 452, 502; friendship, *Ibid.*, 155b, 214, 248, 290, 333; cold, *Ibid.*, 167; company, *Ibid.*, 183; heat, *Ibid.*, 249; simulations, *Ibid.*, 279-284; conjunctions, *Ibid.*, 320; sports, *Ibid.*, 456; caresses, *Ibid.*, 439; bed, *Ibid.*, 449; debt, *Ibid.*, 472. All these expressions show that the term *conjugialis* properly means that which relates to marriage, and the word marriage may be properly used to translate it.

In good English usage we have such phrases as marriage articles, marriage license, common law marriage, marriage portion, and marriage settlement. It is of importance to note that the term *conjugialis* has the full sweep of meaning which the parallel word *conjugium* (marriage) has. If we confine the translation of the term to the coined word conjugal, and give that word the sense only of the genuine relationship in marriage, we shall find that the word will not convey the full sweep of meaning possessed by the word *conjugialis*.

JOHN WHITEHEAD.

## CURRENT LITERATURE.

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### PERSONALISM.\*

MODERN philosophy has shown a growing appreciation of the fundamental importance of personality. This is true not only in the fields of ethics and religion, but also in metaphysics. The result has no doubt been brought about by the influence of Christianity, and in particular by the unique impression which the person of our Lord Jesus Christ has made upon the life of the modern world; but already in Greek philosophy there were tendencies in the same direction, showing that it is native to the human mind and accordant with the principles of reason to conceive the ultimate reality in personal terms. Among the classic philosophical systems this view finds its most complete expression in Modern Idealism.

Prof. Borden P. Bowne is a well-known representative of this type of philosophical thinking. In his "Metaphysics" (1898), and his "Theism" (1902) he has given systematic expositions of his thought on ultimate questions. In the book before us, entitled "Personalism," he has presented simply and strongly the philosophical grounds for holding that the world is personal.

The book is a readable summary of current idealistic thought on the human, the phenomenal, and the Divine. The main thesis is that a rigorous analysis of the world of things, the external order of the physical universe of space and time, leads to the conclusion that there is a personal cause behind it which constructs it, expresses itself in it, and gives it meaning. This, of course, is only the ordinary doctrine of creation stated in a special way and in the form of a systematic exposition. We shall try to show at the end of this article that the most complete statement of this doctrine is that contained in the writings of Swedenborg.

A swift glance at the book before us will indicate its character a

\* *Personalism.* By BORDEN PARKER BOWNE. Boston and New York: Houghton Mifflin Co. 1908. pp. 326. Price, \$1.50.

little more definitely. As above suggested, the treatment distinguishes three main aspects of the universe taken as a whole: (1) the world of finite human beings, (2) the so-called external world of physical bodies in space and time, and (3) behind the physical world, as its cause and creator the unitary Divine Being, the supreme Person, called in religious language God. It is the effort of the book to show that the physical world is the phenomenal intermediary between man and God. In other words man and God combine to construct the world as it is actually experienced, and apart from this constructive coöperation the external world, as we know it, has no existence. The argument is developed by successive stages which it is needless to do more than indicate, as any reader of modern metaphysics will anticipate the details:—

The first step toward the personal interpretation of experience consists in the insight that we are in a personal world from the start, and that the first, last, and only duty of philosophy is to interpret this world of personal life and relations. (p. 53.)

From this starting point the author proceeds to analyze the given world of personal relations, and to develop the stages of ever-growing knowledge characterized as "common sense, science, and philosophy." Then the nature of knowledge itself, "the problem of knowledge," is treated in the usual idealistic fashion, laying emphasis on Kant's doctrine of the constructiveness of the mind, and discarding the notion of "things in themselves." Solipsism is avoided by recognizing the world of persons to begin with. Knowledge is the process of reconstructing and reading off the meaning of the symbols which the external world furnishes. The typical situation is the case of speech:—

As speech implies a mind at both ends of the process, so knowledge under our human conditions equally implies a mind at both ends. (p. 76.)

At one end, our human end, is the world of persons coöperating in the work of reconstructing and interpreting the vast system of symbols which we call the external physical world; at the other end is the creator of the symbols, who expresses his thought and life in them. So far we are in general within orthodox tradition, but the conception of the physical world here involved needs to be developed beyond the limits of ordinary religious opinion:—

The world of experience exists for us only through a rational spiritual principle by which we reproduce it for our thought, and it has its existence apart from us only through a rational spiritual principle on which it depends and the rational nature of which it expresses. (p. 110.)

Kant's doctrine has made modern thought familiar with the notion that space and time are phenomenal; that is, they are products of experience or forms of experience, and have no existence apart from or outside of experience. This view is so foreign to common sense and physical science that it is difficult for the ordinary mind to grasp it. It is fortunate that we have one excellent example of such a world, namely, the spiritual world as described in Swedenborg's "Heaven and Hell."

The resolution of space and time into forms of experience carries with it a similar treatment of the world of physical objects. These also upon reflection turn out to be products and symbols of personal life. Here too Swedenborg's doctrine of correspondences comes to our aid. In his descriptions of the spiritual world the external objects are correspondential forms of the internal states of the spirits and angels.

It would take us too far afield to undertake to trace the steps by which Professor Bowne works out the metaphysics of his position on this question of "The Phenomenality of the Physical World." The reader of any recent handbook of metaphysics will be familiar with them. It must be said, however, that he will find in this book a fresh and direct treatment which is both illuminating and winning.

Even as phenomenal, then, the world implies a Divine Person as its author. But the world is more than a system of symbols created to furnish men with the means of reading the Divine *thought*. It is not merely a system of ideas, but it is a system of cosmic activities. It is not merely static, it is also dynamic. It is the expression of creative forces, of energy and power:—

The world has a history apart from us. God's cosmic activity is not confined to producing presentations in us, but it is rather directed to producing the great cosmic order itself which has existence for Him apart from its relation to us. Thus the world becomes not merely a thought but a thought expressed in act. It is God's idea; it is also God's deed. Both elements are necessary for the full expression of our thought respecting the world. (p. 160.)

This raises a new question: What are the actual characters of the

world which we observe to lead to these conclusions? The answer to this question is given under the heading, "Mechanical or Volitional Causality":—

We have now to extend our personal interpretation of the world into the field of causality, by showing that this category also vanishes in contradiction until raised to the personal plane. (p. 160.)

The method here is to apply the metaphysics of the previous chapter, and to point out that the mechanical conception of causality involves an infinite regress wherein every stage of the world is explained by the next preceding stage, and no real beginning is given because no first stage is provided for. On the other hand, if the cause implies the effect, then it must contain it, and the whole cause and the whole effect must co-exist, a result which excludes any actual succession. In this way it is shown that any form of impersonal causation falls a prey to the metaphysics of change. The only alternative is to look to "volitional causality" as the true locus of the causal relation. In the personal life of willing and bringing to pass we have immediate and obvious instances of the causal activity wherein the process of causation goes on under our very eyes.

Having disposed of mechanical or impersonal causation as an untenable principle, and accepted the alternative of a personal cause, our author regards his case as won. But so firm is the hold of naturalism on the untutored mind that it is necessary to show "more in detail the short-comings of impersonal philosophy."

Philosophic naturalism is akin to common-sense realism and proceeds from a double abstraction. First, the objects of sense experience are cut loose from the perceiving mind and regarded as existing independently; second, the quantitative aspect of experience is separated from the qualitative and taken to be the absolutely real and independent element. In other words, matter and motion are taken to be objective and real; the world of qualities, on the other hand, is regarded as subjective and fleeting. The result is that the actual world of experience becomes more and more subjective, the product of mind, and the alleged real world is more and more relegated to the realm of abstractions. In short, the real world reduced to its simplest terms is matter in motion, or atoms and void, both pure abstractions. From the logical point of view this process is "simply the fallacy of the universal." "The last terms of logical abstraction

are supposed to be the first terms of real existence." Thus naturalism ends in vacuity, and this form of impersonalism is dismissed.

"Another form of impersonalism arises through the fallacy of the abstract" (p. 218). It is a "species of idealistic impersonalism." The mind is analysed into ideas and then the ideas are taken as the real things which apart from personality explain the mind, and the mind is thenceforth regarded as a function of impersonal ideas. Such impersonal ideas are pure fictions, logical abstractions. All actual ideas are the ideas of some personal consciousness. Thus again we must turn from impersonalism to personalism. In the self-conscious personal life we find the meaning of all our abstractions; oneness, identity, change, causality, etc., all have their actual abode in the unity, variety, identity, and change of self-consciousness. "The failure of impersonalism" is complete.

The conclusion is that only in the Supreme Person out of which our human personalities spring "can we find that complete and perfect selfhood and self-possession which are necessary to the fullness of personality." (p. 266.)

The conclusion agrees with our traditions and with our cherished convictions. The Christian idea of God and the world is fortified by contrast with untenable alternatives. In its general course of thought the book is wholesome and invigorating. As to details of the metaphysics, questions arise. Some points are strongly brought out, other places are more or less plastered over with commonplaces and private convictions. In particular the transition from naive realism to a modified idealism, called transcendental empiricism, is too much on the order of a contrast effect. In this respect the book is successful in negative criticism rather than in positive construction. This is especially true of the positive exposition of the personality of God. In spite of the dismissed alternatives the world refuses to take on any decided personal characters other than those of traditional phenomenalism, and the personality of God is left just as traditional orthodoxy presents it to us.

From the New-Church point of view this is seriously disappointing. Our doctrine of the Divine Man and the Grand Man would supplement the results which the author arrives at with just the elements of the complete and perfect personality needed to constitute the actual living God-Man. Nevertheless we are under many obligations to the author for several hours of interesting and profitable

reading, and we commend the book to others who may seek enjoyment and profit in reading of this kind.

In Swedenborg's works, for instance in "Divine Love and Wisdom," we have a philosophy of personality which goes beyond both traditional orthodoxy and traditional metaphysics. Extensive citations would be out of place in a concise book review, but a few brief sentences taken from "Divine Love and Wisdom" will serve as suggestive:—

God is love. (4.)

Wisdom is from love; it is the form of love. (368.)

Wisdom is nothing but an image of love, for in wisdom love presents itself to be seen and known, and because it is seen and known in wisdom, wisdom is the image of it. (358.)

Love has for its end and intends use, and by wisdom produces use. . . . What indeed is love unless something is loved? This something is use; and because use is that which is loved, and it is produced by wisdom, it follows that use is the containant of love and wisdom. (297.)

These three, love, wisdom, and use are in the Lord and are the Lord. (299.)

Take this with the doctrine that the Lord is God-Man, and you have a personal conception of God. Add to this the doctrine that the universe is an image of God-Man and is created from the Divine love, and we can pass to the final conception of the universe as the "Grand Man." The distinctiveness of Swedenborg's doctrine lies in the richness and detail with which the idea of the universe as man, or as personal, is unfolded, and with which the account in the book before us compares very unfavorably.

It remains to remark that as a specimen of bookmaking the name of the publisher is a sufficient guarantee. This feature makes the mechanical work of reading both easy and agreeable.

#### A NEW RUBAIYAT.\*

WE can best characterize this tastefully printed little book and suggest the place it is suited to fill by quoting briefly from Mr. Julian Hawthorne's interesting preface. He says:—

Christ has been much patronized of late,—has been coupled in a sentence with Buddha and Confucius and other alleged saints and Messiahs of the past;

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\* *Quatrains of Christ*. By GEORGE CREEL. Preface by Julian Hawthorne. San Francisco and New York: Paul Elder & Company. 75 cents.

but a man has been wanting to say that he is nothing less than God in the flesh, — son of God as well as son of man, — the Lord Incarnate, come to redeem us from our sins. Mr. George Creel comes forward to supply this deficiency; there is no evasion or compromise in his speech on the subject; his is the faith of the Early Christians before the sectarians got to work on the plain-spoken, sublime records of the Divine Life on earth; he leaves scepticism on one side, and philosophy and the Higher Criticism on the other, and makes straight for his goal. His belief and testimony are as naïf as that of a little child, — except we be as whom, we “can in no wise enter into the kingdom of heaven.”

Later on Mr. Hawthorne gives the history of the recent revival of the “Rubaiyat” of Omar Khayyam, and then describes the nature of its wide popularity as follows:—

The Englished “Rubaiyat” has ever since been conspicuous on the drawing-room table of culture here and in England, and sentimental women and self-indulgent men have echoed his stanzas whenever the roses of their hopes faded, or the pallor of their existence needed wine. “In the fire of spring,” they murmur, “your winter garment of repentance fling”; adding that “The bird of life has but a little way to flutter — and the bird is on the wing!” It is a seductive strain, tending to disintegrate moral fibre, and by its attractive expression of a certain indolence of the modern mind, has perhaps done a good deal to discourage whatever remnants of virility were left in contemporary religious thought.

And then he adds:—

The “Quatrains of Christ” are, in form, the “Rubaiyat” of Omar over again; but save that they are full of veritable poetry, they are as different from them in purpose and issue as light is different from shadow.

While we sympathize largely with Mr. Hawthorne’s expressions of satisfaction over the tones of religious joy that everywhere pervade these tuneful verses, we cannot wholly agree with what seems to be implied in his remark that the author’s “appeals to the interior witness of the adoring heart” are “what the world needs, and no part of the world so much as that which calls itself Christian.” The world does need such appeals, and we welcome these verses as a sincere and happy effort to supply this need; but the world needs more, hence it demands more. It needs not only the childlike faith of the early Christian age, but the rational faith of the new Christian age. It needs what the Lord promises in the words, “When he, the spirit of truth is come, he will guide you into all truth”; and what he presents as meeting both needs when he adds: “He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

The world of to-day craves to be *shewn* the truth. And so the Lord has come, and is now coming, "in the clouds of heaven" — in the letter of the Divine Word — "with power and great glory," that "every eye" may "see Him." What the rational religious mind would see — would have made clear — that is now revealed out of the Word through the instrumentality of Emanuel Swedenborg. It is still needful that there be present an open and childlike attitude toward Divine revelation, but with the little child enthroned "in the midst" the deep questions of life may all be met and satisfactorily solved. Indeed, the content that underlies these "Quatrains" seems largely to spring from the anticipation of this fuller revelation to come. Thus in "LXVI." we read:—

Content are we, the children of His hand,  
To watch and wait, nor blatantly demand,  
Assured that in His own good time He will  
Unlock the door and let us understand.

Not for a moment would we depreciate the value of this confident trust in a Providence the laws of which are hidden from our view. We would simply have this childlike trust find perfect and uplifting confirmation in the certain knowledge that now comes to us of the ends and purposes which the Lord always has before Him in His providential dealings with His children.

#### BEL, THE CHRIST OF ANCIENT TIMES.\*

THE book bearing this title is in line with up-to-date efforts of presenting critical results in constructive form.

Part I. treats of "The Babylonian Pantheon." The liberal use of modern methods in the identification of names and the interpretation of qualities adorning ancient deities enables the author to reduce the bewildering company of Babylonian gods to three groups. These three groups then turn into a *triad* (p. 29). Out of this triad Marduk or Bel finally issues as the supreme and only god.

The purpose of this reduction of all the gods to a triad, and a final unity, is not apparent until the end of the little volume is reached. It appears that this arrangement of the gods and their concentration

\* *Bel, the Christ of Ancient Times.* By HUGO RADAU. Chicago and London: The Open Court Publishing Co. 1908. p. 55.

in one was needed in order to see the parallel between Bel and the Christ, since the Christ appears as the summing up of the Christian Trinity.

Part II. deals with "The Essential Doctrine of Babylonian Religion." Here again it seems as if the Christian view of the Resurrection had led the author to consider "The Belief in Resurrection" as the chief Babylonian doctrine. Dealing first with it as "the central doctrine of the Christian religion," the author says, "it is the *pillar* upon which the Christian Church is built. With it Christianity stands and falls." (p. 31.)

Mr. Radau satisfies himself that this Christian doctrine has, if a slight, still no *clear*, ground in the Old Testament. The clear origin from which both Old and New Testament views of a resurrection have sprung he finds in the Babylonian "spring festival of the resurrection of nature." This festival was finally "transferred to Marduk, who now took the highest place in the Babylonian pantheon" (p. 45). "Surely we must suppose that this spring festival was known to the returning Jews." (p. 49.)

A parallel between the (properly interpreted!) account of the Lord's resurrection as told in the New Testament, and Marduk's triumph, as seen in the spring festival, leads to the summing up, that,—

Christ as well as Marduk, after having overcome the powers of darkness, and thus shown that they have power over life and death, take upon themselves instantly the functions of the highest judge, by "determining the fates." But this is not their only reward: Marduk was made the highest god and called "*En-lil of the gods*," the head of all the other gods; so also with Christ, he was "seated on the right hand of God, having gone into heaven." (1 PETER iii. 21.)

Marduk in consequence of his victory over the dragon was exalted, and received the name of *Enlil* . . . the *Bel* or *Lord* . . . so Christ was taken up into the heavens and enthroned on "the right hand of God," for "God highly exalted him, and gave unto him *the name which* is above every name." (PHIL. ii. 9 ff.)

Our Easter-festival is the old, old spring-festival, celebrating the resurrection of nature, made possible by the victory of the spring over winter. Nature does indeed rise, man is a part of nature, Christ is man, therefore, Christ did rise! And the risen Christ is the Bel, the *Lord*. (p. 55.)

To a New-Churchman this is little more than a profane jumble. Yet it is interesting to see what material there is in the natural history of past ages to construct in the future a corroborative series of facts which will demonstrate — not the priority of the natural story of

man, but the priority of the educative element of Revelation. Until the Divine Word is seen in its true essential quality (which the Gospel of John accords it) the Babylonian history cannot be unravelled, and we shall have the continual contradictions: first, that God is the result of human thinking, a human creation — instead of God being the Creator of man; second, that Jesus, the Christ, is, like Marduk (Bel), as first an abstraction and finally a personification, rather than the Divine Human, from which everything finitely human must receive its quality in order to rise and live to eternity.

The little volume is replete with evidence of book-knowledge, full of German idioms, but betrays on the part of the author an imperfect knowledge of English.

#### A "NEW THEOLOGY" OUTLINED.\*

THE author's introductory note tells very concisely the origin and purpose of this little book. He says:—

I have appealed to my Presbytery, to the synod of New York, and to the General Assembly against the further acceptance of the scholastic theology. The appeal has had a wide publication, but there has been no ecclesiastical action upon it. It seems right to take a further step, and to suggest what is now believed by very many, and what might, with modifications, be substituted for an old and outworn creed that does not commend itself to the convictions of a large number, and is repellant to a great many of the most thoughtful and earnest people. This is the purpose of the following treatise.

Turning to the treatise itself we are impressed much more with the strength of its destructive than its constructive work. For example, it would be difficult to find a more severe arraignment of the "old theology" than that which appears in the first chapter, which bears the title given to the book. It fairly bristles with expressions of denunciation. Take the following as a fair sample:—

I want it to be well understood that I do not write the present treatise to say that the old theology has room for improvement, is not well adapted to the present time and ought to be revised and corrected, and then adopted at ordinations and councils. My purpose is very different from this; it is to express my utter abhorrence for the whole system, to declare that in the light of the present day it is simply abominable, something that neither God nor man can bear any longer. It has been a dreadful burden for ages, it is an unendurable burden for this

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\* *Wanted* — *A New Theology*. By SAMUEL T. CARTER, D. D. New York and London: Funk & Wagnalls Company. 1908. Price, 75 cents net.

time, and should be utterly swept away with the besom of the hot indignation of the whole mass of the people.

The succeeding chapters treat respectively of "God," "Jesus Christ," "Man," "Future Punishment," "The Church," ending with an enthusiastic appeal for cheerfulness in religion and religious exercises, under the caption "Rejoice and Be Exceeding Glad." The author's treatment of these special themes involves the utterance of a number of genuine truths, but his statements are very general and leave us with the impression that the "new theology" does not present any very definite, coherent system of truth. His delight in having thrown off all belief in the extreme falsities of the "old theology" seems often to take the form of rhapsody at the possession of a new-found liberty rather than deep joy at the discovery of a new world of truth and life. And the reason is found in the plain fact that no such discovery has been made.

Still there are positive truths which the author distinctly grasps, among them being that of the existence of an intermediate state of which he remarks: "Christianity in general accepts the doctrine." And it is in this connection that we find the single reference to Swedenborg which the volume contains. It is as follows:—

There are many thoughts that lie in the direction of an utterance of Swedenborg, that Bishop Huntington commends as worthy of serious consideration, that in some respects hell may be more of a hell to those who are not in it than to those who are. The slums are not as grievous in some respects to those who live in them as to those who go "slumming" through them.

As may be inferred from what has been said and quoted, the book is especially remarkable as an illustration of the free thinking in the churches about us which, if it does not yet lead to that acceptance of the truth which makes him who does so "free indeed," does result in the discernment and rejection of the more gross of the falsities of the "old theology."

#### SWEDENBORG'S "DOCTRINE OF LIFE" IN ESPERANTO.\*

It is interesting to see one of the writings of Swedenborg published in this universal language. For it was in the universal language of

\* *La Dogmaro Pri La Vivo Por La Nova Jerusalemo el la Latina de Emanuel Swedenborg.* The Swedenborg Society, 1 Bloomsbury Street, London, England. 1908. 12mo. cloth. 78 pp.

scholars in his day that Swedenborg himself wrote and published them. And among a dozen or more artificial languages that have been devised with a view to providing for the needs of international travel and commerce, the Esperanto is the one which returns towards the Latin, and seems almost like an attempt to return to a modernized form of it. Indeed, this is what gives it some promise of meeting the hopes of its friends, as an international means of communication; for any one acquainted with Latin, or with the modern languages largely derived from it, can almost read Esperanto at sight. To learn to write and speak it fluently is not so easy, of course. Still, some of our brethren in England seem to have mastered it, as this little work indicates. And some New-Churchmen in America, we know, are interested in the movement and are students of it.

But the interest and enjoyment of New-Churchmen would scarcely justify the expense of this publication, for they can receive the truths taught just as well or better in their native tongue. There is, however, a large and extending interest in both Europe and America, and some parts of Asia, which well may justify it, and we may rejoice that our English brethren are so prompt to grasp every means to introduce the writings of the Church to the world.

The grammar of Esperanto is published in twenty-eight languages, and some thirty publications are engaged in its propaganda. It has two periodicals monthly in this country, and societies have been formed in a number of our large cities. Three international congresses have been held.

A good biographical sketch of Swedenborg has been written in Esperanto by Mr. James Speirs, which is useful as an introduction to the little volume.

#### A TIMELY TRACT ON MARRIAGE.\*

WE are glad to call attention to this very attractively printed little pamphlet because, for a treatment of the important subject with which it deals that is at once concise and comprehensive, we know of nothing that compares with it. It is good alike for the well-read New-Churchmen, for the novitiate, and for the outside inquirer. We quote the closing paragraph of the booklet as a fitting summing up of what goes before:—

\* *Swedenborg on Marriage*. By the REV. WILLIAM L. WORCESTER. H. S. Conant, 2129 Chestnut Street, Philadelphia, Pa. Price, 2 cents, postpaid.

A careful study of Swedenborg's teaching upon marriage, as a part of the whole system of Christian truth which he announces, cannot fail to show that his teaching supports the highest standards of virtue. It cannot fail to give a deeper sense of the sacredness of marriage, and of its blessedness to the pure in heart. It cannot fail to give a new sense of the importance of observing sacredly the civil covenant of marriage and fulfilling faithfully its natural obligations, as the foundation and containant of the treasures of spiritual life. It cannot fail to impress one anew with the duty of holding marriage and all things relating to marriage sacred in thought and in conversation. It gives new courage to proclaim to the world the Christian message with its requirement of perfect purity and its promise of holy and blessed marriage to be realized through a living faith in our Lord and Saviour Jesus Christ. It gives new strength to live pure Christian lives, and new gratitude to the Lord for all the sacred joys of family and home.

#### TWO NEW VOLUMES IN THE "LIBRARY EDITION" OF THE WORKS OF SWEDENBORG.\*

WE have repeatedly called attention to the mechanical excellence of this edition, and every new volume issued gives emphasis to all that has been said of its predecessors. Especially in use have we been impressed with the firmness and flexibility of the binding which not only opens easily but remains open at any desired place. A slight criticism was made in one of our earlier notices of the use of smaller type in quotations from the Word. We refer to it here simply to call attention to a seeming error in connection with this changing of type which has met our eye in turning the pages of the volume of the "Arcana" before us. It occurs in n. 7430, p. 408, where, by including in the small type the indirect quotation from MARK vii. 32, 33, this quotation is awkwardly separated from its predicate — "was also a representative of Divine power." While the error is a slight one that, with the careful reader, will not affect the meaning of the text, it should be corrected in a future edition.

In the "Translator's Note," which introduces this edition of the work on "Heaven and Hell," we have a preface to the work that is

\* *Arcana Cælestia*. Library Edition, Volume IX. Thoroughly Revised and Edited by the REV. JOHN FAULKNER POTTS, B. A. 685 pp. \$1.25.  
*Heaven and Hell*. Library Edition. Translated by the REV. JOHN C. AGER. 455 pp. \$1.25.

New York: The American Swedenborg Printing and Publishing Society, 3 West Twenty-Ninth Street.

at once so complete and yet so concise that we are glad to quote it entire:—

It might be inferred from the title of this work that it deals simply with the phenomena of the spiritual world and its three distinct regions. But it will be seen that in its deeper meaning and purpose it sets forth the true relations and the disordered relations between man and man, or the heavenly life and the infernal life as exhibited in human experience everywhere.

#### THE NEW PHILOSOPHY.\*

THE *New Philosophy*, the organ of the Swedenborg Scientific Association, comes with its usual form of contents, an essay, a translation from Swedenborg, various reports and communications, supplemented this time with the Minutes of the Annual Meeting, and a list of the officers, committees, and members of the Association. The whole number of members is two hundred and two, forty-eight of them being new. The Annual Meeting was signalized by the report from the Committee on Publication of Swedenborg's Scientific Manuscripts that the work, *De Sale*, would be ready for the binder before autumn, and by the President's address, which connected this decennial meeting with the international event of the removal of Swedenborg's remains from England to Sweden, and the appearance of part of a complete edition of his scientific works by the Royal Swedish Academy. The address summarized in an interesting way the part the Swedenborg Scientific Association has taken in the preparation of this monumental edition as well as the publication work it has directly undertaken and accomplished. The address expresses generous appreciation of the interest and labors of the eminent scientists who have devoted themselves to editing these works, and dwells more particularly on Svante Arrhenius and his estimate of Swedenborg as a cosmologist. According to Arrhenius Swedenborg is credited with priority in five items of cosmological theory: (1) the solar origin of the planets, (2) the gradual removal of the planets from the sun and their lengthened time of revolution, (3) the increase in time of the earth's rotation, (4) the arrangement of suns about the milky way, (5) arrangement of milky ways in larger systems. After discussing Swedenborg's relation to Descartes and

\* *The New Philosophy*. Vol. XI., No. 3. July, 1908. A quarterly magazine devoted to the interests of the Swedenborg Scientific Association.

Leibniz, Doctor Sewall goes on to develop in an interesting way his own views about the significance and importance of two fundamental conceptions of Swedenborg's cosmology, called the "Doctrine of the Center" and the "Doctrine of the Nexus." He finds, however, that Swedenborg's originality and distinctiveness lie rather in his doctrine of love, and points out that this doctrine solves the problem of the why and the wherefore of the universe, and especially accounts for the character of *otherness*, which attaches to all finite existence.

The translation includes a part of Chapter VI., Part 4, of the "Animal Kingdom," on the Senses, here on colors and the structure and functions of the eye.

Mr. Stroh submits an interesting report on the various aspects of the work now being done in Sweden towards collecting Swedenborgiana and publishing the results.

#### ENGLISH CONFERENCE AND AMERICAN CONVENTION JOURNALS.\*

As the two great annual meetings of the organized New Church in the world were in session at the same time last summer on both sides of the Atlantic, it is interesting to make some comparison of their journals, which were received too late for notice in a previous issue of the REVIEW. The difference in the number of pages seems to be due more to the smaller type used by our English brethren, and to greater attention to condensation, than to a smaller volume of transactions.

The Conference changes its President annually, while the Convention pursues the opposite course; and he is looked to for considerable service during the year among the societies of the Conference, which with us belongs to the General Pastors of Associations.

His report shows that during the year he conducted an extensive correspondence, and visited twenty-five societies. He communicated with all of the societies of the Conference upon the following subjects:

\* *Minutes of the 101st Session of the General Conference of the New Church in the United Kingdom*, held in Southport from the 15th to the 20th of June, 1908. London: Sold for the General Conference by James Speirs, 1 Bloomsbury Street. 161 pp. Paper. 1908.

\* *Journal of the 88th Session of the General Convention of the New Jerusalem in the United States of America*, held in Lakewood, Ohio, from the 13th to the 17th of June, 1908. Boston: Massachusetts New-Church Union, 16 Arlington Street. 264 pp. Paper. 1908.

"The Sunday-School and the Teacher's Manual, published by the Sunday-School Union"; "The necessity of holding meetings of a spiritual character, and of preparing young people for Communion"; "The importance of the Holy Supper"; "The usefulness of Sunday-afternoon fraternal meetings"; "Support of the missionary ministry and of the Magazine"; "Classes for lay preachers"; "The zeal of the members of the Church." The "half-penny per week fund," a method of small weekly subscriptions throughout the Conference, devoted to the assistance of the smaller and weaker societies, reports collections amounting to nearly \$1,500. Lay preachers, engaged during the week in other occupations, minister to these smaller societies, and in various fields of usefulness in the larger societies as well. With considerable minor differences of this sort in the details of methods, the two bodies carry on the same general uses, of sustaining public worship and publishing and teaching the truths of the Lord's second coming, in their respective countries; and contribute to the same missionary efforts, to a large extent, in other parts of the world. Thus in spirit and in use they are one; and if it were not for the great ocean which separates them in space they would be one.

In the Conference publication we miss any printed Constitution and By-Laws; and the statistics fail to tell us how many ministers are employed. Indeed, we wish we might find a well-ordered list of ministers printed, like that in the Journal of Convention, showing the grades in the English ministry, if there are any; and letting us know who and how many are lay preachers. In the Convention Journal, on the other hand, we are sorry to learn that there are so many errors in its list of Societies in Great Britain, and in the addresses of the ministers particularly, as to render it quite unreliable. Nevertheless, these are minor matters, and the secretaries of both bodies are entitled to much commendation for the excellent work they have done in preparing and indexing these valuable records of the year's life and progress of the Church.

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